The BOOK of

COMMON PRAYER,

And ADMINISTRATION of the

SACRAMENTS,

And other

RITES and CEREMONIES of the C H U R C H,

According to the UsE of the

CHURCH of ENGLAND;

Together with the

PSALTER,

OR

PSALMS of DAVID,

Pointed as they are to be fung or faid in CHURCHES.



E D I N B U R G H:
Printed by MARK and CHARLES KERR, His Majesty's Printers.

MDCCXCII.



Sec. 485.

CONTENTS.

THE PREPACE.

- 2 Concerning the Service of the CHURCH.
- 3 Concerning CEREMONIES.
- 4 The Order how the PSALTER is appointed to be read.
- 5 The Order how the rest of the HOLY SCRIPTURE is appointed to be read.
- 6 TABLES and RULES for the FEASTS and FASTS throughout the whole Year.
- 7 Tables of Proper PSALMS and LESSONS for SUNDAYS and other HOLY-DAYS.
- 8 The CALENDAR, with the Table of LESSONS.
- 9 The Order for MORNING PRAYER.
- To The Order for EVENING PRAYER.
- 11 The CREED of St. ATHANA-
- 12 The LITANY.
- 13 PRAYERS and THANKSGIV-INGS upon feveral Occasions.
- 14 The COLLECTS, EPISTLES, and GOSPELS, to be used at the Ministration of the HOLY COMMUNION throughout the Year.
- of the HOLY COMMUNION.

- 16 The Order of BAPTISM, both Publick and Private.
- 17 The Order of BAPTISM of fuch as are of riper Years.
- 18 The CATECHISM, with the Order for Confirmation of CHILDREN.
- 19 The Form of Solemnization of MATRIMONY.
- 20 Visitation of the SICK, and Communion of the SICK.
- 21 The Order for the Burial of the DEAD.
- 22 THANKSCIVING for Women after Childbearing.
- 23 A COMMINATION, or Denouncing of God's Anger and Judgments against Sinners.
- 24 The PSALTER.
- 25 The Order of PRAYERS to be used at SEA.
- 26 A Form of PRAYER for the Fifth Day of NOVEMBER.
- 27 A Form of PRAYER for the Thirtieth Day of JANUARY.
- 28 A Form of PRAYER for the Nine and twentieth Day of MAY.
- 29 A Form of PRAYER with THANKSCIVING for the Twenty-fifth Day of Oc-TOBER.
- 30 ARTICLES of RELIGION.

A2 THE

7 0060

THE

PREFACE.

Thath been the Wissom of the Church of England, ever since the first compiling of her publick. Liturgy, to keep the Mean between the two Extremes, of too much Stiffnes in refusing, and of too much Easines in admitting, any Variation from it. For as, on the one Side, common Experience sheweth, that where a Change hath been made of Things advisedly established (no evident Necessity so requiring) sundry Inconveniencies have thereupon ensued; and those many times more and greater than the Evils that were intended to be remedied by such Change: so, on the other Side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being Things in their own Nature indifferent and alterable, and so acknowledged; it is but reasonable, that upon weighty and important Considerations, according to the various Exigency of Times and Occasions, such Changes and Alterations should be made therein, as to those that are in Place of Authority should, from Time to Time, seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed Memory since the Retormation, the Church, upon just and weighty Considerations her thereunto moving, hath yielded to make such Alterations in some Particulars, as in their respective Times were thought convenient: Yet so, as that the main Body and Essentials of it (2s well in the chiefest Materials, as in the Frame and Order thereof) have still continued the same unto this Day, and do yet stand firm and unshaken, notwithstanding all the vain Attempts and impetuous Assults made against it by such Men as are given to Change, and have always discovered a greater Regard to their own private Fancies and Interests, than to that Duty they owe to the Publick.

By what undue Means, and for what mischievous Purposes, the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy Confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that amongst other Things, the Use of the Liturgy also would return of Course (the same having never been legally abolished) unless some timely Means were used to

prevent it; those Men, who under the late usurped Powers, had made it a great Part of their Business to render the People disaffected thereunto, saw themselves in Point of Reputation and Interest concerned (unless they would freely acknowledge themselves to have erred, which such Men are very hardly brought to do) with their utmost Endeavours to hinder the Restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the Addition of some new ones, more than formerly had been made, to make the Number swell. In fine, great Importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additiona thereunto made, as should be thought requisite for the Ease of tender Consciences: Whereunto His Majesty, out of His pious Inclination to give Satts faction (so tar as could be reasonably expected) to all His Subjects, of what Persuasion sover, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like Case in former Times. And therefore, of the summer consequence, (as secretly striking at some established Doctrine, or laudable Plactice, of the Church of England, or indeed of the whole Catholick Church of Christ,) or essential to the Church of England, or indeed of the of no Consequence at all, but utterly silvolous and vain. But such Alterations as were tendered to us (by what Persons, under what Pretences, or to what Purpose soever so tendered) as seemed to us in any Degree requisite or expedient, we have willingly, and of our own Accord, assented unto; not enforced so to do by any Strength of Argument, convincing us of the Necessity of making the said Alterations: for we are fully persuaded in our Judgments, (and we here profess it to the World,) that the Book as it stood before, established by Law, doth not contain in it any I hing contrary to the World of God. or to sound Doctrine, or which a godly Man may not with a good Conscience use and submit unto, or which is not fairly detensible against any that shall oppose the same; if it shall be allowed such just and favourable Construction as in common Equity ought to be allowed to all human Writings, especially

Concerning the Service of the CHURCH.

fuch as are fet forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general Aim therefore in this Undertaking was not to gratify this or that Party in any their unreasonable Demands; but to do that which, to our best Understandings, we conceived might most tend to the Preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off Occasion from them that seek Occasion of Cavil, or Quarrel against the Liturgy of the Church. And as to the several Variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general Account, That most of the Alterations were made, either first, for the better Direction of them that are to officiate in any Part of Divine Service; which is chiefly done in the Calendars and Rubricks; Or, secondly, For the more proper expessing of some Words or Phrases of ancient Usage in Terms more suitable to the Language of the present Times, and the clearer Explanation of some other Words and Phrases, that were either of doubtful Signification, or otherwise liable to Misconstruction: Or, thirdly, For a more perfect rendering of such Portions of holy Scripture as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in fundry other Places, are now ordered to be read according to the last Translation: And that it was thought convenient, that

fome Prayers and Thanksgivings sitted to special Occasions should be added in their due Places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper Years; which, although not so enecessary when the former Book was compiled, yet by the Growth of Anabaptism, through the Licentionsness of the late Times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any Man, who shall desire a more particular Account of the several Alterations in any Part of the Liturgy, shall take the Pains to compare the present Book with the former; we doubt not but the Reason of the Change may easily appear.

the former; we doubt not but the Reason of the Change may easily appear.

And having thus endeavoured to discharge our Duties in this weighty Affair, as in the Sight of God, and to approve our Sincerity therein (so far as lay in us) to the Confeiences of all Men; although we know it impossible (in such Variety of Apprehensions, Humours, and Interests, as are in the World) to please all; nor can expect that Men of factious, peevish and perverse Spirits, should be fatisfied with any Thing that can be done in this Kind by any other than themselves: yet we have good Hope, that what is kere presented, and hath been by the Convocations of both Provinces with great Diligence examined and approved, will be also well accepted and approved, will sober, peaceable, and truly conscientious Sons of the Church of England.

T Concerning the Service of the CHURCH.

the Wit of Man so well devised, or so sure established, which in Continuance of Time hath not been corrupted; as, among other Things, it may plainly appear, by the Common Prayers in the Church, commonly called Divine Service. The first Original and Ground whereof, if any Man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good Purpose, and for a great Advancement of Godliness. For they so ordered the Matter, that all the whole Bible sor the greatest Part thereof) should be read over once every Year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and Meditation in God's Word) be stirred up to Godliness themselves, and be more able to exhort others by wholesome Doctrine, and to consute them that were Adversaries to the Truth; and surther, that the People (by daily hearing of holy Scripture read in the Church) might continually orosit more and more in the Knowledge of God, and be the more

inflamed with the Love of his true Rell-

But these many Years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories and Legends, with Multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals, that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this Sort the Book of said was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through: After like Sort were other Books of holy Scripture used, And, moreover, whereas St. Paul would have such Language spoken to the People in the Church as they might understand, and have Prosit by hearing the same; the Service in the Church of England these many Years hath been read in Latin to the People, which they understand not; so that they have heard with their Ears only, and their Heart, Spirit and Mind, have not been edified thereby. And surthermore, notwithstanding that the ancient

Fathers have divided the Pfalms into feven Portions, whereof every one was called a Nocturn; now of late Time a few of them Nocturn; now of late Time a few of them have been daily said, and the rest utterly omitted. Moreover, the Number and Hardeness of the Rules called the Pie, and the manifold Changings of the Service, was the Cause, that to turn the Book only was so hard and intricate a Matter, that many Times there was more Business to find out what should be read, than to read it when it was found out.

what should be read, than to read it when it was found out.

These Inconveniencies therefore considered, here is set torth such an Order, whereby the same shall be redressed. And for a Readinets in this Matter here is drawn out a Calendar for that Purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all Things shall be done in Order, without breaking one Piece from another. For this Cause be cut off Anthems, Responds, Invitatories, and such like Things as did break the continual Course of the reading of the Scripture.

thrust Course of the reading of the Scripture.

Yet, because there is no Remedy but that of Necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are sew in Number, so they are plain and easy to be understood: So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the Mind and Purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, beof late was uled. It is more profitable, be-cause here are left out many Things, wherecause here are left out many I hings, whereof some are untrue, some uncertain, some
vain and superstitious; and nothing is ordained to be read, but the very pure Word
of God, the holy Scriptures, or that which
is agreeable to the same; and that in such
a Language and Order as is most easy and
plain for the Understanding both of the
Readers and Hearers. It is also more commodious, both for the Shortness thereof,

and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been

And whereas heretofore there hath been great Diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth allthe whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but Doubts may arise in the Use and Practice of the same; to appease all such Diversity, (if any arise,) and sor the Resolution of all Doubts concerning the Manner how to understand, do, and execute the Things contained in this Book; the Parties that so doubt, or diversely take any Thing, shall alway refort to the Bishop of the Diocess, who by his Discretion shall take Order for the quieting and appeasing of the same; so that the same Order be not contrary to any Thing con-Order be not contrary to any Thing contained in this Book. And if the Bishop of the Diocess be in Doubt, then he may fend for the Resolution thereof to the Archbiftion.

Though it be appointed, That all Things fhall be read and fung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when Men fay Morning and Evening Prayer privately, they may fay the fame in any Language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by

either privately or openly, not being let by Sickness, or some other urgent Cause.

And the Curare that ministereth in every Parish Church or Chapel, being at home, and not otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministered. Chapel where he ministereth, and shall cause a Bell to be tolled thereunto, a convenient Time before be begin, that the People may come to hear God's Word, and to pray with him.

TOF CEREMONIES, why fome be abolished, and fome retained.

F such Ceremonies as be used in the Church, and have had their Beginning by the Institution of Man, some at the first were of Man, some at the first were of gody Intent and Purpose devised, and yet at length turned to Vanity and Superstition: Some entered into the Church by indiscreet Devotion, and such a Zeal as was without Knowledge; and for because they were winked at in the Beginning, they grew daily to more and more Abuses, which not only for their Unorositableness, but also because they have much blinded the People, and obscured the Glory of God, are worthy to be cut away, and clean re-F fuch Ceremonies as be used in

jected: Other there be, which although they have been devised by Man, yet it is thought good to referve them still, as well for a decent Order in the Church, (for the which they were first devised,) as because they pertain to Edification, whereunto all Things done in the Church (as the Aposile

teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small Thing; yet the wilful and contemptuous Transgression, and breaking of a common Order and Discipline, is no small Offence before God. Let all Things be done among you, saith Saint Paul, in a seamly and

are Order: The Appointment of the which Order pertaineth not to private Men; therefore no Man ought to take in Hand, nor prefume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our Time, the Minds of Men are so diverse, that some think it a great Matter of Conscience to depart from a Piece of the least of their Ceremonies, they be so addicted to their old Customs; and again, on the other Side, some be so new-fangled, that they would innovate all think and the state of th I hings, and fo despise the old, that nothing can like them but that is new: It was thought expedient, not fo much to have Respect how to please and satisfy either of these Parties, as how to please God, and profit them both. And yet lest any Man should be offended, whom good Reason might satisfy, here be certain Causes rendered, why some of the accustomed Ceremonies he put away and some retained monies be put away, and fome retained and kept Rill.

Some are put away, because the great Excess and Multitude of them hath so increased in these latter Days, that the Burden of them was intolerable; whereof Saint Augustine in his Time complained, that they were grown to such a Number, that the Estate of Christian People was in worse Case concerning that Matter than were the Fews: And he counselled, that such Yoke and Burden should be taken away, as Time would saint Augustine have faid, if he had feen the Ceremonies of late Days used amongst us; whereunto the Moltitude used in his Time was not to be compared? This our excellive Multitude of Ceremonies was fo great, and many of them fo dark, that they did more confound and darken, than declare and fet forth, Christ's Benefits unto us. And besides this, Christ's Gospel is not a ceremonial Law, (25 much of Mofes Law was,) but it is a Religion to ferve God, not in Bondage of the Figure or Shadow, but in the Freedom of the Spirit; being content only with shole Ceremonies which do ferve to a decent Order, and godly Discipline, and such as be apt to fift up the dull Mind of Man to the Remembrance of his Duty to God, by some notable and special Signification, whereby he might be edified. Further-more, the most weighty Cause of the A-bolishment of certain Ceremonies was,

That they were so far abused, partly by the superstitions Blindness of the Rude and Unlearned, and partly by the unfatiable Avarice of fuch as fought more their own Lucre than the Glory of God, that the Abufes could not well be taken away, the Thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they shall easily perceive just Cause to reform their Ludgments. And if they to reform their Judgments. And if they think much that any of the old do remain. and would rather have all deviced anew; and would rather have all deviced anew; then such Men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their Age, without bewraying of their own Folly. For in such a Case they ought rather to have Reverence unto them for their Anti-For in such a Case they ought rather to have Reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord than of Innovations and New-sangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just Cause with the Ceremonies reserved to be offended: For as those be taken away which were most abused, and did burden Mens Consciences without any Cause; so the other that remain, are retained for a the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be effeemed equal with others have been. And in these our Doings we condemn no other Nations, nor preferibe any Thing but to our own People only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the People to a most persect and godly Living, without Error or Supersition; and that they should put away other Things, which from Time to Time others have been. And in these our Doings flition; and that they floodd put away other Things, which from Time to Time they perceive to be most abused, as in Mens Ordinances it often chanceth dis verfely in divers Countries.

The Order how the PSALTER is appointed to be read.

HE Pfalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty-eighth, or I wenty-ninth Day of the Month. And whereas January, March, May, July, Augult, October, and December, have One and thirty Days spiece; it is ordered, That the same Psalms shall be read the last Day of the faid Months, which were read the Day before: So that the Pfalter may be-

The Order how the PSALTER, &c. is appointed to be read.

gin again the first Day of the next Month enfuing.

And whereas the CXIX Pfalm is divided into XXII Portions, and is over long to be read at one Time; it is so ordered, that at one Time shall not be read above four or five of the said Portions.

And at the End of every Pfalm, and of every fuch Part of the CXIX Pfalm, shall

be repeated this Hymn,

Glary he to the Father, and to the Son: and

to the Holy Gholt;
As it was in the Beginning, is now, and ever shall be: World without End. Amen.

Note, That the Platter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the Time of King Henry the Eighth, and Edward the Sixth.

The Order how the rest of the HOLY SCRIPTURE is appointed to be read.

HE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; fo as the most Part thereof will be read over every Year once, as in the Calendar

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every Year thrice, besides the Epsithes and ry Year thrice, beinges the Estate out of Gospels; except the Apocalypse, out of which there are only certain proper Lef-fon appointed upon divers Feafts.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feats, which are not in the Calendar, and the Immoveable, where these is a Blank left in the Column of Leffons; the proper Lesions for all which Days are to be found in the Tables of proper Lessons.

And Note, That whenfoever proper Pfalms or Leilons are appointed; then the Pfalms and Leflons of ordinary Courte appointed in the Pfalter and Calendar (if they be difterent) shall be omitted for that Time.

Note alfo, That the Collect, Epiftle and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Fasting and Abstinence. through the whole Year.

RULES to know when the Rogation Sunday] Moveable FEASTS and HOLY-DAYS begin.

S Weeks is 40 Days after Ascension-day Whitjunday 7 Weeks L& Weeks . Trinity Sunday

FAller-day (on which the rest depend) is always the first Sunday after the first Full Moon which happens upon, or next after, the twenty-first Day of March; and if the Full Moon happens upon a Sunday,

E after day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Featt of S. Andrew, whether be-

fore or after.

Septuagelima Weeks Sexagelima Sunday is Quinquagefima ! Quadragejima .

A TABLE of all the FEASTS that are to be observed in the Church of England throughout the Year.

ALL Sandays in the Year. The Cframeision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of St. Paul. Of the Purification of the Bless. A 5

TABLES and RULES. &c.

ed Virgin. Of St. Matthias the Apostle. Of the Annunciation of the Blessed Virgin. Of St. Mark the Evangelist. Of St. Philip and St. James the Apostles. Of the Ascen-Of St. Mark the Evangelist. Of St. Philip and St. James the Apoitles. Of the Ascension of our Lord Jesus Christ. Ot St. Barnabas. Of the Nativity of St. John Baptist. Of St. Peter the Apostle. Of St. James the Apostle. Of St. Bartholomew the Apostle. Of St. Michael and all Angels. Of St. Luke the Evangelist. Of St. Simon and St. Jude the Apostles. Of all Saints. Of St. Andrew the Apostle. Of St. Thomas the Apostle. Of the Nativity of our Lord. Of St. Stephen the Martyr. Of St. John the Evangelist. Of the Holy Innocents.

Monday and Tuesday in Easter-week. Monday and Tuesday in Whitsun-week.

shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. THE forty Days of Lent.
II. The Ember-days at the four Seasons, being the Wednesday, Friday and Saturday after the first Sunday in Lent, the Feast of Pentecosts September 14. Decem-

III. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except

A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

THE Evens or Vigils before the Nati-vity of our Lord. Before the Purifi-cation of the Bleffed Virgin Mary. Before the Annunciation of the Bleffed Virgin. Before Eafter-day. Before Afcension-day. Before Pentecoit. Before St. Matthias. Before St. John Baptist. Before St. Peter. Before St. James. Before St. Bartholomew. Before St. Simon and St. Jude. Before St. Andrew. Before St. Thomas. Before All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day

Certain Solemn DAYS for which particular Services are appointed.

I. THE Fifth Day of November, being the Day kept in Memory of the Pa-

the Day kept in Memory of the Papilis Conspiracy.

II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles the First.

III. The Nine and twentieth Day of May, being the Day kept in Memory of the Birth and Return of King Charles the Second.

IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign.

¶ Proper PSALMS on certain Days.

Mattins. Even-fong. Pfalms 89, 110, 132. Píalms 19, 45, 85. CHRISTMAS-DAY. Pfalms 102, 130, 143 ASH-WEDNESDAY. Pfalms 6, 32, 38. Pfalms 22, 40, 54. Pfalms 69, 88. GO'OD-FRIDAY Pfalms 113, 114, 118. Pfalms 2, 57, 117 EASTER-DAY. Pfalms 24, 47, 108. Pfalms 8, 15, 21. ASCENSION-DAY. Pfalms 104, 145. WHITSUNDAY. Pfalms 48, 68.

Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-Days, throughout the Year.

T LESSONS proper for SUNDAYS.

Sundays of Advent.	Mattins.	Evenfong.	Sunday after	Mattins.	Eveniong
•	lGaiah I	Ifaiah 2	Ascension-	Deutero, 12	Deutero, 13
2	5	24	Whitfunday.	Desicionia	2001010113
3	25	26		16 to ver. 18	Ifajah 11
4	30	32	1 Leffon		Acts 19 to 0, 2
Sundays after Christmas.			2 Lesson Trinity-Sun-	10. 0. 34	
	37	38	day.		Genefis 18
2	41	43	1 Lesson	Genelis 1	
Sundays after the Epiphany.			2 Lesson Sundays after	Matthew 3	t John 5
1	44	46	Trinity.		
2	51	53	1	Johna 10	Johna 23
3	55	56	2	Judges 4	Judges 5
4	57	58	3	1 Samuel 2	1 Samuel 3
5	59	64	4	12	13
6	65	66	5	15	17
Septuazesima.	Genefis 1	Genefis 2	6	2 Samuel 12	2 Samuel 19
Sexagejima.	3	6	7	21	24
Quinquazesima. Lent.	9 to ver. 20	12	8 9	1 Kings 13	1 Kings 17
1 Sunday	19 to ver. 30	22	10	21	22
2	27	34	11	2 Kings 5	2 Kings 9
3	39	42	12	10	18
4	43	45	The same of the same	19	23
5	Exodus 3	Exodus 5	13 14	Jeremiah 5	Jeremiah 20
6				35	36
r Leffon	9	IO	15	Ezekiel 2	Ezekiel 13
2 Lesson	Matthew 26	Heb. 5 to v. 11			18
Eatter-day.			17	14	
I Leffon	Exodus 12	Exodus 14	18		24
2 Lesson	Romans 6	Acts 2 ver. 22	19	Daniel 3	Daniel 6
Sundays after			20	Joel 2	Micah 6
Easter.			21	Habakkuk 2	Proverbs 1
1	Numb. 16	Numbers 22	22	Proverbs 2	3
2	23, 24	25	23	11	12
3	Deutero. 4	Deutero. 5	24	13	14
4	6	7	25	15	16
5	8	9	26	17	1 19

I LESSONS proper for HOLY-DAYS.

St. Andrew.		Evenfong.	Tuefday in Ea-	Mattins.	Evenfoug.
St. Thomas the		110101032.		Exodus 29	Exodus 32
Apolile.	23	24		Luke 24tov. 13	
Nativity of					Ecclus 5
1 Leffon	Ifaiah 9 to v. 8	(v. 17	St. Philip and		.secial s
-2 Leffen	Luke 2 to v.15		St. Fames.		
St. Siephen.	Concerto City	(v. 9)	I Leffon	7	9
1 Leffon	Proverbs 28	Ecclefiaft. 4	2 Lesson	John I ver. 43	
2 Lesion		A&s 7 v. 30 to	Ascension-day.	1 2 30	
	ch. 7 to v. 30	(0.55	I Leffon	Deutero, 10	2 Kings 2
St. John.			2 Lesson	Luke 24 v. 44	Eph. 4 to v. 17
1 Lesson	Ecclesiaft. 5	Ecclefiaft. 6	Monday in		
2 Lesion	Apocalypfe 1	Apoc. 22	Whitsun-week.		(to v. 30
Innocents-day.	Jer. 31 to v. 18	Wifdom I	1 Lesson	Gen. 11 tov. 10	Num. 11 v. 16
Creumcision.			2 Lesson	1 Cor. 12	1 Cor. 14 to
1 Lesson	Genefis 17	Deut. 10 v. 12	Tuesday in		(ver. 26
2 Lesson	Romans 2	Colossians 2	Whitsun-week.		
Epiphany.			1 Lesson	1 Sam. 19 1. 18	Deut. 30
1 Lesson	Ifaiah 60	Ifaiah 49	2 Leffon	Thef. 5 v. 12	
2 Lesson	Luke 3 to v. 23	John 2 to v. 12		(10 0. 24	(ver. 14
St. Paul.			St. Barnabas.		
1 Leffon			1 Lesson	Ecclus 10	Ecclus 12
	Wildom 5	Wisdom 6	2 Lesson	Acts 14	Acts 15 tov 36
2 Leffon	Acts 22 10 v,22	Acts 26	St. John Bap.		
Purification of the Vir. Mary.	Wifdom 9	Wifdom 12	ti/t.		
St. Marthias.	19	Ecclus 1	r Leffon	Malachi 3	Malachi 4
Annunciation	19	Ecclus 1	2 Lesson	Matthew 3	Matth. 14 to
of our Lacy.	Ecclus 2	3	St. Peter.		(ver. 13.
Wednesday be-			I Leffon	Ecclus 15	Ecclus 19
fore Easter.			2 Lesson	Acts 3	Acts 4
2 Leffin	Hofea 13	Hofea 14	St. James.	Ecclus 21	Ecclus 22
Thursday before	John 11 v. 45		St. Bartholo-		
Eafter.			mew.	24	29
t Leffon	Daniel 9	Jeremiah 31	St. Mathew.	35	38
2 Lesson	John 13		St. Michael.		
Good-Friday.			1 Lesson	Genefis 32	Daniel 10 v.5
1 Leffon	Gen. 22 to v. 20	Ifaiah 53	2 Leffon	Acts 12 to v.20	Jude ver. 6 to
2 Leff n	John 18	Peter 2			
Easter-Even.			St. Luke.	Ecclus 51	lop I
I Lefton	Zechariah 9	Exodus 13	St. Simon and		
2 Leffon	Luke 23 v. 50		St. Jude.	Job 24, 25	42
Monday in Ea			All Saints.		
jter-week.			1 Lesson		Wif.5 to v.17
I Leffon	Exodus 16	Exodus 17	2 Lesson		Apoc. 19 to
2 Leffon	Matthew 28	Acts 3	I	S ch. 10 10 0.	(ver. 17

CALENDAR. The

			ING er.	EVE N Praye	
		I Leff.	2 Leff.	Leff.	Leff
1 A	Circumcis.	Gen. 1	Matt. I	Gen. 2	Rom:
3 6		. 3	- 2		. 1
4 0		- 5	- 3	- 8	
		1 - 7	- 4	- 8	. 4
5 e	Epipbany.				
7 8		- 9	- 5	- 12	
8 A	Lucian P	r 13		- 14	
9 6		- 15		- 18	
10		- 17		- 20	
1 1 d		- 21		- 22	. 1
12 e	Hillary B			- 24	- 1
4 8		- 25		- 20	- 1
15 A		- 27		. 28	- I
16 6		. 29		- 30	- 1
17 0		- 31		- 32	- 1
18 d				- 34	. 1
19 6		- 35		- 37	1 Cor
20 1				- 39	
21				- 41	
22 /		M 4			-
23 1	The second second	40			
25 0					-
20		ul 4	8 - 23	- 49	
		- 5	0 - 24	Exod. 1	-
	R	- Exod			
29	A		- 26		1 -
	b K. Char		5 - 27	- 7	1.
31	Note, The		8 - 28		

13

M A R C H hath xxxi. Days.

				MOR!	NING	EVEN Pay	er.
ī	1	-		I Leff.	2 Leff.	I Left.	2 Left.
1	1				Luk-12	Deutio	Epn. O
1	2	C	Cedde B.	- 17	- 13		Philips
1	3	1		- 19	- 14	- 20	- 2
1	4	8		- 21	- 15	- 22	- 3
1	5	P.		- 24	- 16	- 25	Calof 4
1		b		- 26	- 17		Colof. 1
1	78	C	Perpetu.	- 28	- 18	- 29	- 2
1		d		- 30	- 19		- 3
1		t		. 32	- 20	- 33	4
1	10	f.		- 34	- 21		The.I
	11	8		Josh. 2	- 22	- 3	- 2
	12	A	Gregory	- 4	- 23		. 3
-	13	b		- 6	- 24		- 4
	14	C		- 8	John I		- 5
	15			- 10	- 2		2The I
1	16	e		- 24		Judg. 1	- 2
-	17	1		Judg. 2	- 4	- 3	. 3
-	18	8	Edw. K.	- 4	- 5	- 5	
	19	A		- 6			- 2.3
. 1	20	b		- 8		- 9	- 4
14	21	C	Benedict	- 10			- 5
3	22	d		- 12			
	23	e		- 14			2Tim1
11	24	f	Fat.	- 10			
	25	18	Annunc.		- 12	The state of the s	- 3
19	26	A	(B.V.M.	- 18			
8	27	t		- 20			
	28	3 6	1	Ruth 1			- 2,3
16	29	d		- 3			Philem
5		0 0		ISam.			Heb. I
-	13	1 1		1 - 3	1 - 18	- 4	- 2

Note, The Numbers here prefixed to the feveral Days

FEBRUARY hath xxviii. Days, and in every Leap Year xxix. Days. MORNING EVENING

Faft.

S. Matibias (A. 5 M.

			1 627	Pra	ver.		11 11	Pra	yer.		_		
1 1			11.	11. 1	2 L	eil.	1 L	etl.	2 L	eti.	1		1
1 d	F	A.	Exe	10	Mar	k 1	Exo	.11	1 Col	13	13	1	8
	ourit.	V.M.	-	-		2		-		14	2	2 .	A
3 f I	Slanius	B.	-	12		3		13		15	1	3	D
4 8			-	14		4		15	•	10	10	4	C
SAL	Aga'h	a V.	-	10	-	5		17	2Cc	. 1		3	9
60			-	10	-	0		19		2	18	0	5
701		-	-	20		7	-	21		3	7	6	1
8 d			-	22	-	8		23		4		0	B
90			-	24	-	. 9		32	-	3	15	.0	2
10 f			-	33		10		34		6	4	10	0
8 11			Lev	.18		11	Lev			8	100	12	-
12 A				20	-	12		20			12	12	
13 6		-	Nu.			13	Nu		1	9	1	.3	
14 C	Valen	. B.	-	13		14		14	1 1 1 1	10	1	1.5	
15 0			1 -	10		15		17	1	11	9	16	BA
16 e			1-	20	Lit	10		21	1	13			b
1171				2.7	L. BU	0:0		-		4 3	17		

APRIL hath xxx. Days.

			NING yer.	EVEN	IIN G
13		I Leil.	2 Lett.	I Loff 1	2 Leti.
13	18	1 Sa. 5	John 19	1 Sa. 6	Hebr. #
2	2 A	- 7	- 20	- 8	- 4
-	3 b Rich: Bp.	. 9	- 21	- 10	- 5
10	4 c 5. Amb.	- 11	Act I	- 12	- 6
-		- 13	- 2	- 14	- 7
18	5 d	- 15	- 3	- 10	- 7
		- 17	- 4	- 18	- 9
7	7 5	- 19	- 5	- 20	. 10
15	9 A	- 21	- 5	- 22	- 11
4	10 b	- 23	- 7	- 24	. 12
4	11 6	- 25	- 8	- 26	- 13
12	12 0	- 27	- 9	- 28	Jam. I
12	13 0	- 29		- 3C	- 2
	14 1	31	- 11	2 Sa. 1	- 3
10	15 B	2 Sa. 2	12	- 3	- 4
9	16 A	- 4	- 13		- 5
17	17 b	1 - 6	- 14		Pet. I
6	1 - 01 1	- 8	- 15	- 0	. 2
	19 d Alpheg.	- 10	- 16	- 11	- 3
1	20 e	- 12			- 4
	21 1	- 14	18	- 15	
1	228	- 16		- 17	2 Pet. 1
	23 A S. George	- 18	- 20	- 19	- 2
	24 61	- 20			- 3
	25 C S. Mark		- 22		1 John
	26 d (Lvang	22	- 23		- 1
11	27 e	- 24	- 24	IKin. I	
11	28 f	IKin. 2			
11	298	1 - 4	- 26		
1	30 A	- 6	. 27	1 - 2	2.3 101

19 A 20 b 21 c 22 d 23 e 24 f 25 g 26 A 27 b 28 c Days, between the Twenty-hist Day of March, and the Eighteenth Day of April, both including, denote the Days upon which those full Moons do fall, which nampen upon or next after the Twenty-first Day of March, in those Years, of which they are respectively the Golden Numbers: And the Sunday Letter next following

CALENDAR

M A Y hath xxxi. Days.	JULY hath xxxi. Days.
MORNING EVENING Prayer. Prayer.	MORNING EVENIN Prayer. Prayer.
S. Philip & Leff. 2 Leff. 1 Leff. 2	
JUNE hath xxx. Days.	AUGUST hath xxxi. Days.
Prayer. Prayer.	MORNING EVENIN Prayer. Prayer.
Nico. R. P.	2 d 31 - 21 - 32

3 19 8 4 20 A 21 b 6 22 c 1 23 d 2 24 e 2 25 f 3 26 B 4 27 b 2 28 b 2 29 c 6 30 d 3 1 e Tollowing any first tull Moon points out Eafter-day for that Year. To find which, look for the Golden Number of the Year amongst these Numbers, vizz, for the Year 1761, the Golden Number being 14, that Number stands opposite to the 21st March, which is the Day of the Paschal Full Moon; and the Bominical or Sunday Letter for that Year being D, the 22d of March being opposite to that Letter, that Day will be Easter-day, and so on; these Numbers will hold thus to find out the Paschal Full Moon and Easter-day, until the Year of our Lord 1899 inclusive.

N. B. If the full Moon happens upon a Sunday, the next Sunday after is Easter-day.

The CALENDAR.

15

The CAL	ENDAR.
SEPTEMBER hath xxx. Days.	NOVEMBER bath xxx. Days.
MORNING EVENING Prayer. Prayer.	MORNING EVENING Prayer. Prayer.
Columber Columber	I d
	Mote, That (a) Ecclus 25. is to be read only to Verfe 13. and (b) Ecclus 30. only to Verfe 18. and (c) Ecclus 46. only to Verfe 20.
	and (r) Eccius 40. Only to Verie 20.
OCTOBER hath xxxi. Days.	DECEMBER hath xxxi. Days.
MORNING EVENING Prayer. Prayer.	Prayer. Prayer.
I A Remig. B. I Leff. 2 Leff.	3 A

TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number.	Day of the Month.	Sunday Letter.
14	March 21	С
3	22	Ď
	23	D E F G A B C D E F G A B
11	24 25	G
10	26	A
19	27	В
	28.	C
16	29	D
5	30	E
	A 31	C
13	April 1	A
	3	B
10	4	C
•	April 1 2 3 4 5 6 7 8	D
18	6	E
7	7	F
15	9	4
4	10	B
	11	C
12	12	D
I	13	E
	14	F
9	15	G
17	17	R
6	18	Č
	19	D
	20	E
	21	F
	22	G
	23 24	C DEF GABC DEF GABC DEF GAB
	25	Č

HIS Table contains fo much of the Calendar as is necessary for the determining of EASTER; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is EASTER-DAY. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is EASTER-DAY.

To find the Golden Number, or Prime, add One to the Year of our LORD, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

day Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the simal annexed Table, is the Sunday Letter.

FOR the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, THAT in all Biffextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find Easter till the Year 1899 inclusive.

	S	U	N	D	A Y	LF	TT	ER	S.
Go'den Number.	A		В		c	D	Е	F	G
ī.	April	16		7	18	19	20	14	15
II.	April	9		3	4	5	6	7	8
III.	Mar.	26		27	28	29	23	24	25
IV.	April	16		17	11	12	13	14	15
v.	April	2		3	4	5	6	Mar. 31	April 1
VI.	April	23		24	25	19	20	21	22
VII.	April	9		10	11	12	13	14	8
VIII.	April	2		3	Mar. 28	29	30	31	April 1
IX.	April	16		17	18	19	20	. 21	2
x.	April	9		10	11	5	6	7	1
XI.	Mar.	26		27	28	29	30	31	2
XII.	April	16		17	18	19	13	14	1
XIII.	April	2		3	4	5	6	7	{
XIV.	Mar.	26		27	28	22	23	2.4	2.
XV.	April	16		10	1)	12	13	1.4	1
XVI.	April	2		3	4	5	Mar. 30	31	April
XVII.	April	20		24	18	19	20	21	2
XVIII.	April	9		10	11	1.2	13	7	
XIX.	April	2	Mar.	27	28	29	30		April

To make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But, Note, That the Name of the Month is set on the Lest Hand, or just with the Figure, and solloweth not, as in other Tables, by Descent, but Collateral.

TABLE to find EasTER-DAY, from the Year 1900, to the Year 2199 inclusive.

Golden Numbers.	Day of the Month.	Sunday Letters.		
14 3	March 22 23	D		
	24	F		
11	25 26	G		
19	27	E F G A B C D		
8	28 29	C		
16	30	E		
5	April 31	F		
13	2	A		
2	3	B		
10	3 4 5 6 7 8	Ď		
18	6	E		
7		G		
35	9	A		
4	11	Č		
12	12	D E		
1	14	F		
9	15	G		
17	17	EFGABCDEFGABCDEFGABC		
6	18	C		
	20	E		
	21 22	F		
	23	A		
	24	B		

HE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons till the Year of our LORD 1900; at which Time, in order that the Ecclefiastical Full Moons may fall nearly on the fame Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used as is necessary for finding the Paschal Full Moons, and the Feast of EASTER, from the Year 1900 to the Year 2199 inclufive. This Table is to be made use of, in all Respects, as the first Table before inferted, for finding EASTER till the Year 1899.

A TABLE of the MOVEABLE FEASTS, for Fifty-one Years, according to the foregoing Calendar.

Year of	The GOLD.		SU	Sundays	Septuagesima SUNDAY.	7	EA	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT SUNDAY.	Sund	ADVENT SUNDAY.
2	G	The	ND.	day	nag	The first Day of LENT.	S	GAT	CE	=	3	VE
OUT	10	Œ			efin	0	TE	5	S	S	after	Z
-		PA	LE	atter	N (4)	ay	7	Z	0	G,		15
0	Z	C	TT	EP	Ç	5	D	9	Z	Z	R	Z
×	NUMB	7	to	PIP	DA	E	R-DAY.	Ď.	2	>	TRINITY.	DA
D.	8.	_	R.	H	· ×	. 7		.*	Υ		Y.	×
768 769	3	11	CB	325254	Jan. 31	Feb. 17	Mar. 26	April 30	12	May 22	25 27 24 20	Dec. 2
770	3 4		A G	5	Feb. 11	28	(1) (1) (1)	April 30 May 20 5	24	June 3 May 19	24	
771	5	25	E D	5	Jan. 27 Feb. 16	Mar. 4 Feb. 24	Mar. 31 April 19	24 16	28	June 7	23 24	Nov. 2
773 774	8	6	E CB	4	Jan. 30	16	11	8	20 12	May 30	25	2
775 776	9	20	G F	3 5 4	Feb. 12	Mar. 1 Feb. 21	18	21	25 10 8	June 4 May 26	24	Dec
777	11	9 20	E	2	Jan. 26	12	Mar. 30	4	8 28	18	25 26 23	Nov. 3
778	13	12	D	5	Feb. 15 Jan. 31	Mar. 4 Feb. 17	April 19	24	13	June 7 May 23	25	2
778 779 780 781 782	13 14 15 10	23	C B G F	2	23	28	Mar. 26	April 30 May 20	4 24	June 3	27	Dec.
782	16	23 4 15 26	F	5	Feb. 11 Jan. 27	12	April 15 Mar. 31	5	9	May 19	20 23 24	
703	18	26	1 10	5	Jan. 27 Feb. 16	Mar. 5 Feb. 25	April 20	25 16	29	May 30	24	Nov. 3
785	19	18	DCB	2	Jan. 23 Feb. 12	0	Mar. 27	21	5 25	June 4	26	Dec.
785 786 787	2	0	A G	5	Feb. 12	Mar. 1 Feb. 21	April 16	13	17	May 27	125	1
788 789	3	22	FE	1	Jan. 20 Feb. 8	25	Mar. 23 April 12	April 27 May 17	21	31	27	Nov. 3
790	5	14 25	DCB AFE	4 76	Jan. 31	17	4	9 29	June 2	June 12	25	_ 2
791 792	7	25	A G	4	Feb. 20	Mar. 9 Feb. 22	24 8	13	May 17	May 27	25	Dec.
793 794	9	17	F	5	Jan. 27 Feb. 16	Mar. 5	Mar. 31 April 20	25	29	June 8	143	Nov.
795	11	9	D	3	1	Mar. 5 Feb. 18	5	25 10	14	May 24	25	
796 797	12	9 20 1	C A G F E D C B A	3 2 5 4	Jan. 24 Feb. 12	Mar. 1	Mar. 27 April 16	21	25	June 4	24	Dec.
708	13	12	G	4	4	Feb. 21	Mar. 24	April 28	17	May 27	25	
799 800 801	15	12 23 4 15 26	É	4	Feb. 9	26	April 13	May 10	22 14	June 1 May 24	24	
602	17	26	D	3 5	14	Mar. 3 Feb. 23	18	10 23	27	June 6	123	
803	18	18	B	4 3	Jan. 29	Feb. 23	10	15	19	May 29	24 26	Dec
805 806	1	0	IF	14	Feb. 10	27	14	19	23	June 2	124	1 35
307	3	11	F	3	Jan. 25	19	Mar. 29	3	15	May 25	126	Nov.
307 808 809	3 4	3	IC B	5	Feb. 14	Mar. 2	April 17	22	26 11	June 5	23	Dec.
210	10	14	G	13	Jan. 29 Feb. 18	Feb. 5 Mar. 7	2 22		31	June 10	23	1
811	1 2	6	A G F E D	4 2	Jan. 26	Feb. 27 Feb. 12	Mar. 29	May 3	31 May 8	May 17		Nov.
813	9	28	C	1 5	Feb. 16	Mar. 4 Feb. 20	April 19	24	27	June 7	123	
814	10	30	1 B	1	Jan. 19	Feb. 26	Mar. 22	April 26	April 30	May 10	27	1
816	12	1	IG F		Feb. 9	12	April 14	May 3	May 7	17	26	Dec.
8:7	13	12	B	13	Jan. 19	19	Mar. 22	April 26	April 29	10	25	Nov.

A TABLE of the Moveable Feasts, according to the feveral Days that EASTER can possibly fall upon.

Easter-day.	Sundays after EPIPHANY.	Septuageima	The first Day of LENT.	ROGATION SUNDAY.	ASCENSION-	Whitfunday.	Sundays after TRINITY.	ADVENT SUNDAY.	
Mar. 22 23 24 29 20 20 21 21 33 April	1 1 2 2 2 2 2 3 3 3 3 3 3 3 3 3 3 3 3 3	Jan. 18 19 20 21 22 22 22 22 23 36 66 66 66	2 3 4 4 1 5 6 7 8	20 21 22 23 24 25 26 27 28	May 1 2 2 3 4 5 5 6 1 7 1 1 2 1 3 1 4 1 5 1 3 1 4 1 5 5	13 14 15 16 17 18 19 19 10 12 22 23 14 15 16 17 18 19 20 21 21 22 23 24 25 26 27 28 29 30 31	27 27 26 26 26 26 26 26 26 26 26 26 26 26 27 25 25 27 25 27 25 27 25 27 25 27 25 27 25 27 25 27 25 27 27 27 28 27 27 27 27 27 27 27 27 27 27 27 27 27	Dec. 3	378901237890123782930123728 2728

Note. That in a Biffextile, or Leap year, the Number of Sundays after Epiphany will be the same as it Easter-day had fallen one Day inter than it really does. And for the same Reason, one Day must in every Leap year be added to the Day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the First Day of Lent, (commonly called Asp. weedlesday) unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table 4: the right Day.

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0	
В	С	D	E	F	G	A	
				1600	1700	1800	
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800	
29∞	3000	3100 3200	3300	3400	3500 3600	3700	
3800	3900 4000	4100	4200	4300 4400	4500	4600	
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600	
57∞	5800	5900 6000	6100	6200	6300 6400	6,500	
6600	6700 6800	69∞	7000	7100 7200	7300	7400	
7500 7 6 00	77∞	7800	7900 8000	8100	8200	8300 8400	
8500	Gc.						

TO find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its fourth Part, omitting Fractions, and also the Number which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter which standeth under that Number at the Top of the Table is the Sunday Letter.

1	2	3	1	2	3
	Years		2 1	Years	
	of our			of our	
	LORD.			Lord.	
В	1600	0	В	5200	15
	1700	1		5300	16
	1800	2		5400 5500	17
В	2000	2	В	5600	17
	2100	2 3 4 3 4 5 5 5 6 6 7 7		5700	18
	2200	3		5800	18
В	2300	4	В	5900	19
D	2400	3		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	В	6400	20
	2900 3000	6		6500	21
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7 8		6900	23
	3400			7000	24
B	3500	8	B	7100	24
ש	3700	9		7300	25
	3800	10		7400	25
-A 7.19	3900	10	n	7500	26
B	4000	10	В	7600	26
	4100	11		7700	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
B	4800	14	B	8300	29
	4900	14		8500	
	5000	15		&c.	

O find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our LORD, confisting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the fecond Column of Table II. for the given Year, confisting of entire Hundreds, and note the Number or Cipher which stands against it in the Third Column; then in Table III. look for the fame Number in the Column under any given Golden Number, which when you have found, guide your Eye Sideways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One hundred Years.

THE Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile, or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

T 4	TO T	T	TTT
1 A	BI	. E	ш.

Pafchal Full		Sunday Le		1	Γhe	: (3 (נכ	LI) E	N	1	N '	U	M	B 1	E I	R S			
Moon	•	Letter.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March		C	8	19	0	11	22			25	6	17	28	9	20	1	12	23	4	15	16
March		D		20			23	4	15	1 1 1 1 1 1	78			10			13		5	16	
March	23	E		21	2		24	5		27		19		1 1	22			25	6		28
March March		FG	11	22	3	14	25 26	6	17	28 29	9	20 21	1 2		23 24	4.		26 27	78	18	29
March	26	A	13	24	- 5	16	27	8	19	-0		22	- 3.	14	25	6	17	<u>-</u>	-	20	-
March				25	6	17	28	9	20		12		4				18		10		2
March	28	C	15	26	7		29				13			16		8	19	0	11		3
March				27	7 8	19	Ó		22	3	14	25	6	17	28	9	20		12		1
March	30	E	17	28	9	20	1	12	23			26	7	18	29	ıó	21	2	13		
March	31	F	18		1000	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	1
April	1	G	19		11		3	14	25	6	17	28	9		1	12	23	4	15	26	
April	2		20		12		4	15	26	7	18	29		21	2	13			16	27	1 8
April	3	B	21		13	24		16	27	8	19			22		14				28	
April	4	C	22	3	14	25	0	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April	5	D	-		15	26		18		10											
April	6		24	1 5	110			19	eg.	11	22		14				28	9			
April	8	G	25		17	28		20			1 -					18	29		21	2	1
April April	9	1000	26					21							8	19			22		
Zhin		-	1_	-	19	0	11	22	3	14	25	0	17	28	9	20	1	12	23	4	1
April	10				20		12	23	4	15	26		18	29	10	21	2	13	24	1 5	
April	11			10	21			24	5	16	27	8	119	0	11	22			29		
April	12			11			14	25			28	9					1 4	15	26		1
April	13			1	-		15	26	7		29		21			24			27	1 8	1
April	14	F	2	13	24	5	16	27	8	19	°	11	22	3	14	25	6	17	28	5	
April	1	GA	3	14		6	17	28	9	20		12	23	4	15	26		18	29		2
April	16	A	1 4	1 5	26		18	29	10	21	3	13	24	1 5	110	27	1 8	dire	1	11	1 2
April	17	B	1 5	16	27	8	19	0	11	22	1 3	14	25	6	17	28 29	9	20	1		
April April	18	B	17	1.	28	1	1	1	1	-	-		26	7	118	29	110	21	2	13	3 2
	10	-	-1-	17	20	9	20	1	12	23	4	1 5	20		-	-					1
April	18	slc	17	18	0	110	21	12	113	124	1 5		27	. 0	119	1	11	2:	3	1	1

The Order for Morning and Evening Prayer, daily to be faid and used throughout the Year.

THE MORNING and EVENING PRAYER shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in Times past.

AND here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in Use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: and then he shall fay that which is written after the faid Sentences.

THEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall fave his foul alive. Ezek. XVIII. 27.

I acknowledge my transgreffions, and my fin is ever before me.

Pfal. h. 3.

Hide thy face from my fins, and blot out all mine iniquities. Ver. 9.

The facrifices of God are a broken fpirit: a broken and a contrite. heart, O God, thou wilt not de-

fpife. Ver. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

To the Lord our God belong mercies and forgivenelles, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he fet before us. Dan. 1x. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing. x. 24. Pfal. vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. Mat. iii. 2.

I will arife, and go to my father, and will fay unto him, Father, I have finned against Heaven, and before thee, and am no more worthy to be called thy fon. St. Luke Xv. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be justi-

fied. Pfal. cxlin. 2.

If we fay that we have no fin. we deceive ourfelves, and the truth is not in us. But if we confefs our fins, he is faithful and just to forgive us our fins, and to cleanfe us from all unrighteoufnefs.

I St. John i. 8, 9.

Early beloved brethren, the Scripture moveth usin fundry places to acknowledge and confess our manifold fins and wickedness: and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedientheart; to the end that we may obtain forgiveness of the same, by his infinite goodness and merey. And although we ought at all times humbly to acknowledge carfinsbefore God, yet ought we most chiefly fo to do, when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy word, and to ask those things which are requifite and necessary, as well for the body as the foul. Wherefore I pray and befeech you, as many as are here prefent, to accompany company me with a pure heart, and humble voice, unto the throne of the heavenly grace, faying after me:

A general Confession, to be faid of the aubole Congregation, after the Minister, all kneeling.

A Lmighty and most merciful Father, We have erred and frayed from thy ways like loft theep: We have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miferable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Lmighty God, the Father of 1 our Lord Jefus Chrift, who defireth not the death of a finner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their fins: He pardoneth and abfolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance. and hisholy Spirit; that those things

may please him, which we do at this prefent, and that the rest of our life hereafter may be pure and holy; fo that at the last we may come to his eternal joy, through Jefus Chrift our Lord.

- The People shall ansaverbere, and at the End of all other Prayers, Amen.
- Then the Minister Shall kneel, and fay the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wherefoever elfe it is used in Divine Service.

UR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Then likewife Shall be fay, O Lord, open thou our lips. Anfaver. And our mouth shall fhew forth thy praise.

Priest. O God, make speed to

fave us.

Answer. O Lord, make hafte to help us.

I Here all standing up, the Priest Shall fay, Glory be to the Father, and to

the Son: and to the Holy Ghoft; Anfaver. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Prieft. Praise ye the Lord. Answer. The Lord's Name be praised.

Then shall be faid or fung this Pfalm following; except on Easter-day, upon which another Anthem

Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read bere, but in the ordinary Course of the Psalms.

Venite, exultemus Domino. Pfal. xcv.

Come, let us fing unto the Lord: let us heartily rejoice in the strength of our falvation.

Let us come before his prefence with thankfgiving: and fhew ourfelves glad in him with pfalms.

For the Lord is agreat God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his alfo.

The fea is his, and he made it: and his hands prepared the dry

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lordour God: and we are the people of his pasture, and the theep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and faw my works.

Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways:

Unto whom I fware in my wrath: that they should not enter into my reft.

Giory be to the Father, O'c. As it was in the beginning, Sr.

0

n-

be

bis

012

er

em

Then shall follow the Psalms in order as they are appointed. And at the end of every Pfalm throughout the Year, and likewife at the End of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, Shall be repeated,

Glory be to the Father, and to

the Son: and to the Holy Ghoft; Anfaver. As it was in the beginning, is now, and ever thall be: world without end. Amen.

- I Then shall be read distinctly, with an audible Voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar. (except there be proper Lessons affigned for that Day:) He that readeth so flanding, and turning himself as he may best be heard of all juch as are present. And after that shall be faid or fung, in English, the Hymn called Te Deum laudamus, daily throughout the Year.
- Note, That before every Leffon the Minister shall fay, Here beginneth fuch a Chapter, or Verfe of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Leffon.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee:

the Father everlafting.

To thee all Angels cry aloud: the Heavens, and all the Powers

To thee Cherubin and Seraphin:

continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the

Apostles: praise thee. The goodly fellowship of the

Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: dothacknowledge thee; The Father: of an infinitive

Majefty;

Thine

Thine honourable, true: and only Son;

· Also the Holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadft overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou fittest at the right hand of God: in the Glory of the Father.

Webelieve that thou shalt come:

to be our Judge.

Wetherefore pray thee, help thy fervants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, fave thy people: and blefs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee; And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us

this day without fin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us; as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

T Or this Canticle, Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, blefs ye the Lord: praite him, and magnify him for ever.

O'ye Angels of the Lord, bless we the Lord: praise him, and magnify him for ever.

Oye Heavens, bless ye the Lord:

praise him and magnify him for ever.

O ye Waters that be above the Firmament, blefs ye the Lord: praife him, and magnify him for ever.

O all ye Powers of the Lord, blefs ye the Lord: praife him, and

magnify him for ever.

Oye Sun and Moon, blefs ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, blefs ye the Lord: praise him, and magnify him for ever.

O ye Showers and Dew, blefs ye the Lord: praife him, and

magnify him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and mag-

nify him for ever.

O ye Winter and Summer, blefs ye the Lord: praife him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, blefs ye the Lord: praife him, and magnify

him for ever.

O ye Nights and Days, blefs ye the Lord: praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord; praise him, and mag-

nify him for ever.

O ye Lightnings and Clouds, blefs ye the Lord: praife him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magni-

fy him for ever.

O ye Mountains and Hills, blefs ye the Lord: praife him, and magnify him for ever.

O all

O all ye Green Things upon the Earth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, blefs ye the Lord: praise him, and magnify him for

O ye Seas and Floods, blefs ye the Lord: praise him, and magni-

fy him for ever.

O ye Whales, and all that move in the Waters, blefs ye the Lord: praise him, and magnify him for ever.

O all ye Fowls of the Air, blefs ye the Lord: praife him, and mag-

nify him for ever.

O all ye Beafts and Cattle, blefs ye the Lord: praise him, and magnity him for ever.

O ye Children of Men, blefs ye the Lord: praise him, and mag-

nify him for ever.

O let lirael bless the Lord: praise him, and magnify him for

O ye Priefts of the Lord, blefs ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, blefs ye the Lord: praise him, and mag-

nify him for ever.

S,

d

1-

fs

g-

ıll

O ye Spirits and Souls of the Righteous, blefs ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Milael, blefs ye the Lord: praife him, and magnify him for ever.

Glory be to the Father, Sc. As it was in the beginning, Tr.

I Then shall be read in like manner the Second Leffon, taken out of the New Testament: and after that the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Goffel on St John Baptist's Day. . people, and the sheep of his pastive.

Benediclus. St. Luke 1. 68.

Leffed be the Lord God of D Ifrael: for he hath vifited and redeemed his people;

And hath raifed up a mighty falvation for us: in the house of

his fervant David;

As he spake by the mouth of his holy prophets: which have been

fince the world began;

That we should be faved from our enemies: and from the hand of all that hate us;

To perform the mercy promifed to our forefathers: and to remem-

ber his holy covenant;

To perform the oath, which he fware to our foretather Abraham: that he would give us;

That we, being delivered out of the hands of our enemies: might

ferve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou flialt go before the face of the Lord, to prepare his ways;

To give knowledge of falvation unto his people: for the remission

of their fins.

Through the tender mercy of our God: whereby the Day-fpring from on high hath vifited us;

To give light to them that fit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c. As it was in the beginning, &c.

Torthis Pfalm. Jubilate Deo. Pi.c.

BE joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his prefence with a long.

Be ye fure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his

O go your way into his gates with thankfgiving, and into his courts with praife: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlafting: and his truth endureth from generation to gene-

ration.

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall be fung or faid the Apostles' Creed, by the Minister and the People standing; except only such Days as the Creed of St. Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and

earth:

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Bern of the Virgin Mary, Sustered under Pontius Pilate, Was crucified, dead, and buried: He descended into best; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. Amen.

And after that these Prayers folleaving, all devoutly kneeling; the Minister first pronouncing with a loud Voice,

The Lord be with you;

Answer. And with thy spirit.

Minister. ¶ Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People, thall say the Lord's Prayer with a loud Voice.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest, standing up,

Shall fay,

O Lord, shew thy mercy upon us; Anf. And grant us thy falvation. Priest. O Lord, fave the King; Ans. And mercifully hear us, when we call upon thee.

Prieft. Endue thy ministers with

righteoufnefs;

Ans. And make thy chosen peo-

ple joyful.

Priest. O Lord, save thy people; Ans. And bless thin einheritance. Priest. Give peace in our time, O Lord;

Anf. Because there is none other that fighteth for us, but only thou,

O God.

Prieft. O God, make clean our hearts within us;

Ans. And take not thy holy

Spirit from us.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

The fecond Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trust-

ing

ing in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collett, for Grace.

O almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no fin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy fight, through Jesus Christ our Lord. Amen.

- ¶ In Choirs, and Places where they fing, here followeth the Anthem.
- Then thefe five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the King's Majesty.

Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; ftrengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlafting joy and felicity, through Jefus Christ our Lord. Amen.

f

8

A Prayer for the Royal Family.

A Lmighty God, the fountain of all goodness, we humbly befeech thee to bless our gracious Queen Charlotte, his Royal Highness George Prince of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jefus Christ our Lord. Amen.

APrayer for the Clergy and People.

A Lmighty and everlaiting God, who alone workeft great marvels; Send down upon our Bithops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy bleffing. Grant this, O Lord; for the honour of our Advocate and Mediator Jesus Christ. Amen.

¶ A Prayer of St. Chrysestom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Chost, be with us all evermore.

Amen.

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

At the Beginning of Evening Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow; and then he shall fay that which is written after the faid Sentences.

HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall fave his foul alive. Ezek. xviii. 27.

I acknowledge my transgref-fions, and my in is ever before

me. Pfal. li. 3.

Hide thy face from my fins, and blot out all mine iniquities. Ver. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not de-

fpife. Ver. 17.

Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him

of the evil. Joel ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk inhis laws, which he fet before us. Dan. ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing. Fer.

3. 24. Pfal. vi. I.

Repent ye; for the kingdom of heaven is at hand. St. Mat. iii. 2.

I will arife, and go to my father, and will fay unto him, Father, I have finned against Heaven, and before thee, and am no more worthy to be called thy fon. St. Luke

xv. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be justi-

fied. Pjal. cxliii. 2.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us. But if we confefs our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteous-

nefs. I St. John i. 8, 9.

Early beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold fins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Fa-ther; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly fo to do, when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy word, and to ask those things which are requifite and necessary, as well for the body as the foul, Wherefore I pray and befeech you, as many as are here prefent, to accompany

company me with a pure heart, and humble voice, unto the throne of the heavenly grace, faying after me:

A general Confession, to be said of the whole Congregation, after the

Minister, all kneeling.

Lmighty and most merciful Fa-A ther, We have erred and ftrayed from thy ways like loft fheep: We have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miferable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thypromifes declared unto mankind in Christ Jefu our Lord. And grant, O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life; To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of Sins, to be pronounced by the Priest alone, standing; the People still

kneeling.

Lmighty God, the Father of A our Lord Jefus Chrift, who defireth not the death of a finner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remisfion of their fins: He pardoneth and abfolveth all them that truly repent, and unfeignedly believe his holy Gofpel. Wherefore let us befeech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this prefent, and that the

rest of our life hereaster may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

I Then the Minister shall kneel, and fay the Lord's Prayer; the Peotle also kneeling, and repeating it with him.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, Forever and ever. Amen.

Then likewise he shall say,
O Lord, open thou our lips;
Answer. And our mouth shall shew forth thy praise.

Prieft. O God, make speed to

fave us;

Anfaver. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, &c. Anjaver. As it was in the beginning, &c.

Priest. Praise ye the Lord; Answer. The Lord's Name be

praifed.

Then shall be faid or sung the Psalms in order as they are appointed: Then a Lesson of the Old Testament, as is appointed; and after that Magnificat, (or the Song of the blessed Virgin Mary,) in English, as followeth.

Magnificat. St. Luke i. 46.

MY foul doth magnify the Lord:
And my fpirit hath rejoiced in God my Saviour.

13 3

For he hath regarded: the lowlines of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their feat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath

fent empty away.

He, remembering his mercy, hath holpen his fervant Ifrael: as he promifed to our forefathers, Abraham, and his feed for ever.

Glory be to the Father, &c. As it was in the beginning, &c.

To relie this Pfalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Pfalms.

Cantate Domino. Pfal. xcviii.

O Sing unto the Lord a new fong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten

himself the victory.

The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice,

and give thanks.

Praise the Lord upon the harp: fing to the harp with a plaim of thankfgiving.

With trumpets alfo and shawms:
O shew yourselves joyful before
the Lord the King.

Let the fea make a noife, and allethat therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With right coufness shall he judge the world: and the people with

equity.

Glory be to the Father, &c. As it was in the beginning, &c.

Then a Lesson of the New Testament, as it is appointed: and after that Nunc Dimittis, (or the Song of Simeon,) in English, as followeth.

Nunc Dimittis. St. Luke ii. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have feen: thy

falvation.

Which thou hast prepared: be-

fore the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Ifrael.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Or else this Psalm; except it be on the Tavelsth Day of the Month.

Deus misereatur. Pfal. lxvii.

G Od be merciful unto us, and blefs us: and fhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health

among all nations.

Let the people praise thee, O God: yea, let all the people praise

O let the nations rejoice and be glad: for thou shalt judge the folk righteously,

righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise.

thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God fhall blefs us: and all the ends of the world fhall fear him.

Glory be to the Father, \mathfrak{S}_c . As it was in the beginning, \mathfrak{S}_c .

¶ Then Shall be faid or fung the Apostles' Creed, by the Minister and the People, standing.

I Believe in God the Father Almighty, Maker of heaven and

earth:

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the HolyGhoft; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Refurrection of the Body, And the Life everlasting. Amen.

And after that these Prayers following, all devoutly kneeling, the Minister sirst pronouncing with a loud Voice,

The Lord be with you;

Answer. And with thy spirit.

Minister. ¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

I Then the Minister, Clerks, and People, shall fay the Lord's Prayer with a loud Voice.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest, standing up, shall fay,

O Lord, shew thy mercy upon us; Anf. And grant us thy falvation. Priest. O Lord, save the King; Anf. And mercifully hear us, when we call upon thee.

Priest. Endue thy ministers with

righteoufness;

Anf. And make thy chosen peo-

ple joyful.

Priest. O Lord, fave thy people; Ans. And bless thine inheritance. Priest. Give peace in our time, O Lord;

Anf. Because there is none other that fighteth for us, but only thou,

O God.

Priest. O God, make clean our hearts within us;

Anf. And take not thy holy Spirit from us.

Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without Alteration.

The fecond Collect at Evening Prayer.

God, from whom all holy defires, all good counfels, and all just works, do proceed; Give unto thy fervants that peace which the world cannot give; that both our hearts may be fet to obey thy commandments, and also that by

thee, we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third Collett for Aid against all Perils.

I Ighten our darkness, we befeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

¶ In Choirs, and Places where they fing, here followeth the Anthem.

A Prayer for the King's Majesty.

Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and fo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteoully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlafting joy and felicity, through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

A Limighty God, the fountain of all goodness, we humbly befeech thee to bless our gracious

Queen CHARLOTTE, his Royal Highnefs GEORGE Prince of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

APrayer for the Clergy and People.

A Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

A Prayer of St. Chryfostom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

Tupon these Feasts, Christmas Day, the Epiphany, St. Matthias, Easter Day, Ascension Day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called, The CREED of St. Athanasius, by the Minister and People standing.

Wicunque vult.

Hofoever will be faved:
before all things it is necessary that he hold the
Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Perfons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghoft, is all one: the Glory equal, the Majefty co-eternal.

Such as the Father is, such is the Son: and such is the Holy

28

IS

d

d,

ac

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehenfible, the Sonincomprehenfible: and the Holy Ghost incomprehenfible.

The Father eternal, the Son eternal: and the Holy Ghoft eter-

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. Solikewise the Fatheris Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; And yet they are not three Gods: but one God.

So likewife the Father is Lord, the Son Lord; and the Holy Ghoft Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to fay, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begot-

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal,

So

The LITANY.

So that in all things, as is aforefaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be faved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ;

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is

God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human

flesh subfisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ:

One; not by conversion of the

Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confufion of Substance: but by unity of Person.

For as the reasonable soul and sless is one Man: so God and Man is one Christ.

Who fuffered for our falvation: descended into hell, rose again the

third day from the dead;

He ascended into heaven, he fitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good fhall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be faved.

Glory be to the Father, \mathfrak{S}_c . As it was in the beginning, \mathfrak{S}_c .

¶ Here followeth the LITANY, or general Supplication, to be fung or faid after Morning Prayer, upon Sundays Wednesdays, and Fridays, and at other Times, when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miferable finners.

O God the Father of heaven: have mercy upon us miserable finners.

O God the Son, Redeemer of the world: have mercy upon us miferable finners.

O God the Son, Redeemer of the world: have mercy upon us mise-

rable finners.

O God the Holy Ghoft, proceeding from the Father and the Son: have mercy upon us miferable finners. O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, bleffed, and glorious Trinity, three Perfons, and one God: have mercy upon us miferable finners.

O holy, bleffed, and glorious Trinity, three Perfons, and one God: have mercy upon us miferable finners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our fins: spare us, good Lord;

fpare

The LITANY.

fpare thy people, whom thou haft redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from fin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrify; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly fin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all fedition, privy confpiracy, and rebellion; from all false doctrine, herefy and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Crofs and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We finners do befeech thee to hear us, O Lord God; and that it

may please thee to rule and govern thy holy Church universal in the right way;

We befeech thee to hear us,

good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in rightcousness and holiness of life, thy servant GEORGE, our most gracious King and Governor,

We befeech thee to hear us,

That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever feek thy honour and glory;

We befeech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We befeech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen CHARLOTTE his Royal Highness GEORGE Prince of Wales, and all the Royal Family;

We befeech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We befeech thee to bear us,

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We befeech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them

The LITANY.

them grace to execute justice, and upon all prisoners and captives: to maintain truth;

We befrech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We befeech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

> We befeech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We befeech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We befeech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all fuch as have erred and are deceived;

We befeech thee to hear us,

That it may may please thee to strengthen such as do stand, and to comfort and help the weakhearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We befeech thee to bear us, good Lord.

That it may please thee to succour, help, and comfort all that are indanger, necessity, and tribulation;

> We befeech thee to hear us, good Lord.

That it may please thee to preferve all that travel by land or by water, all women labouring of child, all fick persons and young children, and to shew thy pity

We befeech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are defolate and oppreffed;

> We befeech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

> We befeech thee to hear us, good Lord.

That it may please thee to forgive our enemies, perfecutors, and flanderers, and to turn their hearts;

We befeech thee to hear us, good Lord.

That it may please thee to give and preferve to our ule the kindly fruits of the earth, fo as in due time we may enjoy them;

We befeech thee to hear us, good Lord.

That it may please thee to give ustrue repentance, to forgive us all our fins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We befrech thee to hear us, good Lord.

Son of God: we befeech thee to hear us.

Son of God: we befeech thee to

O Lamb of God: that takest away the fins of the world;

Grant us thy peace. O Lamb of God: that takest away the fins of the world;

Have mercy upon us. O Christ, hear us. O Christ, hear us.

Lord, have mercy upon us. Lord, have mercy upon us.

Christ, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Lord, have mercy upon us.

Then

Then shall the Priest, and the People with him, say the Lord's Prayer.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our fins;

Ansaver. Neither reward us after our iniquities.

¶ Let us pray. God, merciful Father, that defpifest not the fighing of a contrite heart, nor the defire of fuch as be forrowful; Mercifully affift our prayers that we make before thee in all our troubles and adverfities, whenfoever they opprefs us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh. against us, be brought to nought, and by the providence of thy goodnels they may be difperfed; that we thy fervants, being hurt by no perfecutions, may evermore give thanks unto thee in thy holy Church, through Jefus Christ our Lord.

O Lord, arife, help us, and deliver us, for thy Name's fake.

God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didft in their days, and in the old time before them.

O Lord, arife, belp us, and deliver us, for thine Honour.

Glory be to the Father, \mathfrak{S}_{ℓ} . Ans. As it was in the beginning, \mathfrak{S}_{ℓ} .

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the forrows of our hearts.

Mercifully forgive the fins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchfafe to hear us, O Christ.

Graciously bear us, O Christ; graciously bear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Anf. Aswedo put our trust in thee.

WE humbly befeech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of St. Chrysostom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

Amen.

PRAYERS and THANKSGIVINGS upon feveral Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

Tor fair Weather.

Almighty Lord God, who for the fin of man didft once drown all the world except eight persons, and afterward of thy great mercy didft promife never to deftroy it fo again; We humbly befeech thee, that although we for our iniquities have worthily deferved a plague of rain and waters, yet upon our true repentance thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feafon, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

Odd, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jeness and Jeness

fus Christ our Lord; to whom, with thee and the Holy Ghost, be all, honour and glory, now and for ever. Amen.

¶ Or this.

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us; that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of War and Tumults. O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to refift, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly befeech thee, from the hands of our enemies; abate their pride, affwage their malice, and confound their devices; that we, being armed with thy defence, may be preferved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jefus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didft fend a plague upon

upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also in the time of King David didst flay with the plague of peftilence threefcore and ten thousand, and yet, remembering thy mercy, didft fave the rest; Have pity upon us milerable finners, who now are vifited with great fickness and mortality; that like as thou didft then accept of an atonement, and didft command the destroying Angel to cease from punishing; so it may now pleafe thee to withdraw from us this plague and grievous fickness, through Jesus Christ our Lord. Amen.

11.

r

O

)-

n

1-

)-

or

r-

le

ne

1;

y

ne

of

m

ır

5.

il

ıll

re

g-

id

ly

ve

he

eur

br

e,

ay

all

he

gh

us

ue

hy

ue

on

In the Ember Weeks, to be faid every Day, for those that are to be admitted into holy Orders.

Lmighty God, our heavenly Tather, who hast purchased to thyfelf an univerfal Church, by the precious blood of thy dear Son; Mercifully look upon the fame, and at this time fo guide and govern the minds of thy fervants the Bishops and Pastors of thy flock, that they may lay hands fuddenly on no man, but faithfully and . wifely make choice of fit perfons to ferve in the facred Ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may let forth thy glory, and fet forward the falvation of all men, through Jesus Christ our Lord. Amen.

¶ Or this.

A Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed diverse Orders in thy Church; Give thy grace, we humby befeech thee, to all those who are to be called to any Office and Administration in

the fame; and fo replenish them with the truth of thy Doctrine, and endue them with innocency of life, that they may faithfully ferve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, to be read during their Session.

M Oft gracious God, we humbly befeech thee, as for this Kingdom in general, fo especially for the High Court of Parliament, under our most religious and gracious King at this time affembled; That thou wouldeft be pleafed to direct and profper all their confultations to the advancement of thy Glory, the good of thy Church, the fafety, honour, and welfare of our Sovereign and his kingdoms; that all things may be foordered and fettled by their endeavours, upon the best and furest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jefus Christ, our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of Men, to be used at such Times when the Litary is not appointed to be said.

God, the Creator and Preferver of all mankind; we humbly befeech thee for all forts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saying health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed

THANKSGIVINGS.

governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [* especially those for aubom our Prayers are defired,] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their suf-

ferings, and a happy iffue out of all their afflictions: and this we beg for Jefus Christ his fake. Amen.

A Prayer that may be faid after any of the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our fins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

THANKSGIVINGS.

A general Thankfgiving.

Lmighty God, Father of all mercies, wething unworthy fervants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men, [† particularly to those who defire now to offer up their praises and thanksgivings for thy late mercies vouchfafed unto them.] We blefs thee for our creation, preservation, and all the bleffings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jefus Christ; for the means of grace, and for the hope of glory. And we befeech thee, give us that due fense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all ourdays, through

* This to be faid when any defire the Prayers of the Congregation.

† This to be faid when any that bave been prayed for defire to return praise.

Jefus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

T For Rain.

O God, our heavenly Father, who, by thy gracious providence, dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful Rain upon thine inheritance, and to refresh it when it was dry; to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy; and will always declare thy loving-kindness from generation to genera-

THANKSGIVINGS.

tion, thro' Jesus Christ our Lord. Amen.

T For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thyspecial bounty; befeeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory, and our comfort, thro' Jesus Christ our Lord. Amen.

¶ For Peace and Deliverance from our Enemies.

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thankfgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; befeeching thee still to continue fuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jefus Christ our Lord. Amen.

,

d

e

it

e

d

d

n

it

n-

S,

e,

ly

ue

rs,

nd

n-

r;

oly

rill

id-

rain,

¶ For refloring Publick Peace at Home.

Eternal God, our heavenly Father, who alone makeft men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently

walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our facrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For Deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our fins, and confumed us for our transgressions, by thy late heavy and dreadful Visitation; and now, in the midst of judgment remembering mercy, hast redeemed our fouls from the jaws of death; We offer unto thy fatherly goodness ourselves, our fouls and bodies, which thou hast delivered, to be a living facrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us. by reason of our manifold transgreffions and hardness of heart: Yet feeing it hath pleafed thee of thy tender mercy, upon our weak and unworthy humiliation, to affwage the contagious fickness, wherewith we lately have been fore afflicted, and to reftore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the facrifice of praise and thankfgiving; lauding and magnifying thy glorious name for fuch thy prefervation and providence over us, through Jefus Christ our Lord. Amen.

The

The COLLECTS, EPISTLES, and GOSPELS, to be used throughout the Year.

Note, That the Collect appointed for every Sunday, or for any Holy-day that bath a Vigil or Eve, shall be faid at the Evening Service next before.

The first Sunday in ADVENT.

The Collett.

Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rife to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every Day with the other Collects in Advent, until Christmas Eve.

The Epifle. Rom. xiii. 8.

WE no man any thing, but to J love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this faying, namely, Thou shalt love thy neighbour as thyfelf. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of fleep: for now is our falvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honeftly, as in the day; not in

rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the slesh, to sulfil the lusts thereof.

The Gofpel. St. Matth. xxi. 1. WHen they drew nigh unto Jerufalem, and were come to Bethphage, unto the mount of Olives, then fent Jefus two difciples, faying unto them, Go into the village over against you, and ftraightway yelhall find an afstied. and a colt with her: loofethem, and bring them unto me. And if any man fay ought unto you, ye shall fay, The Lord hath need of them; and straightway he will fend them. All this was done, that it might be fulfilled which was spoken by the prophet, faying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and fitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the afs, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude (pread their garments in the way; others cut down branches from the trees. and strawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hofanna to the fon of David: Bleffed is he that cometh in the Name of the Lord; Hofanna in the highest. And, when he was come into Jerufalem, all the city was moved, faying, Who is this?

The Second Sunday in ADVENT.

And the multitude faid, This is Jefus the Prophet, of Nazareth of Galilee. And Jefus went into the temple of God; and cast out all them that fold and bought in the temple, and overthrew the tables

of the money-changers, and the feats of them that fold doves; and faid unto them, It is written, My house shall be called The house of prayer; but ye have made it a dea of thieves.

The Second Sunday in ADVENT.

The Collett.

10

ye ake

ılfil

I.

Je-

e to

t of

lifci-

into

and

tied,

,and

fany

shall

hem;

them.

might

en by

e the

y King

nd fit-

olt the

fciples

mand-

ifs, and

n their

hereon.

fpread

others

ie trees,

ay. And

before,

faying,

David:

h in the

fanna in

n he was

the city

o is this?

Bleffed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epifle. Rom. xv. 4.

WHatfoever things were writ-ten aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. Now, the God of patience and confolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jefas Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I fay, that Jesus Christ was a minister of the circumcifion, for the truth of God, to confirm the promifes made unto the fathers: and that the Gentiles might glorify God for his mercy, as it is written, For this capfe I will confess to thee among the Gentiles, and fing unto thy Name. And again he faith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye

Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now, the God of hope sill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gofpel. St. Luke xxi. 25.

Nd there shall be signs in the In fun, and in the moon, and in the stars; and upon the earth diftress of nations, with perplexity. the fea and the waves roaring; men's hearts failing them for fear. and for looking after those things which are coming on the earth: for the powers of heaven shall be maken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable. Behold, the fig-tree, and all the trees; when they now shoot forth. ye fee and know of your own selves that summer is now nigh at hand. So likewife ye, when ye fee thefe things come to pais, know ye that the kingdom of God is nigh at hand. Verily I fay unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

The Third Sunday in ADVENT.

The Collect.

Lord Jefu Chrift, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen.

The Epistle. I Cor. iv. I.

If a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest

the counsels of the hearts; and then shall every man have praise of God.

The Gofpel. St. Matth. xi. 2.

NOW, when John had heard in the prison the works of Christ, he fent two of his disciples, and faid unto him, Art thou he that fhould come, or do we look for another? Jefus answered and said unto them, Go and shew John again those things which ye do hear and fee: The blind receive their fight, and the lame walk, the lepers are cleanfed, and the deaf hear, the dead are raifed up, and the poor have the gospel preached to them. And bleffed is he whofoever shall not be offended in me. And, as they departed, Jefus began to fay unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to fee? A man clothed in foft raiment? Behold, they that wear foft clothing are in kings' houses. But what went ye out for to fee? A prophet? yea, I fay unto you, and more than a prophet. For this is he of whom it is written, Behold, I fend my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in ADVENT.

The Collett.

Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, thro' our fins and wickedness, we are fore let and hindered in running the race that is set before us, thy bountiful grace and mercymay speedilyhelp and deliver us, thro' the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

The Epiftle. Philip. iv. 4.

Rejoice in the Lord alway; and again I fay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and fupplication, with thankfgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

CHRISTMAS-DAY.

The Gospel. St. John i. 19. HIS is the record of John, when the Jews fent Priefts and Levites from Jerufalem to ask him, Who art thou? And he confeffed, and denied not; but confeffed, I am not the Christ. And they asked him, What then? Art thou Elias? And he faith, I am not. Art thou that Prophet? And he answered, No. Then faid they unto him, Who art thou? that we may give an answer to them that fent us: what fayeft thou of thyfelf? He faid, I am the voice of one crying in the wilderness, Make

n

t,

d

it

1-

n-

in

d

t,

re

e

or

n.

as

ig

1e

n

ye

in

at

s'

or

to

or

n,

e-

re

nd

et

to

Be

ry

111,

its

nd

th

UT

ift

be

ftraight the way of the Lord, as faid the prophet Efaias. And they which were fent were of the Pharifees. And they asked him, and faid unto him, Why baptizeft thou then, if thou be not that Christ, nor Elias, neither that Prophet? John antwered them, faying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me ispreferred before me, whose shoes latchet I am not worthy to unloofe. These things were done in Bethabara beyond Jordan, where John was baptizing.

The NATIVITY of our LORD, or the Birth-day of CHRIST, commonly called CHRIST MAS-DAY.

The Collect.

A Lmighty God, who haftgiven us thy only begotten Son, to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, thro'the fame our Lord Jefus Chrift, who liveth and reigneth with thee and the fame Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1.

GOD, who atfundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so

much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels faid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Andagain, when he bringeth in the first-begotten into the world, he faith, And let all the angels of God worship him. And of the angels he faith, Who maketh his angels ipirits, and his ministers a flame of But unto the Son he faith, Thythrone, O God, is for ever and ever; a sceptre of righteousness is thefceptreof thy kingdom. Thou haft loved righteoufness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning haft laid the foundation of the earth; and the heavens are the works of thing hands. They shall perish, but thou remainest: and they all shall wax old, as doth a garment; and as a vefture fhalt

Saint STEPHEN's Day.

thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Gofpel. St. John i. I.

In the beginning was the Word, and the Word was God. The fame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him

might believe. He was not that Light, but wasfent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave be power to become the fons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Saint STEPHEN's Day.

The Collect.

RANT, O Lord, that in all our fufferings here upon earth, for the testimony of thy truth, we may stedsastly look up to heaven, and by faith behold the glory that shall be revealed; and, being silled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standess at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

Then shall follow the Collect of the Nativity, which shall be faid continually unto New-year's Eve. For the Epistle. Acts vii. 55.

S Tephen, being full of the Holy Ghoft, looked up ftedfaftly into heaven, and faw the glory of God, and Jefus ftanding on the right hand of God, and faid, Behold, I fee the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with aloud voice, Lord, lay not this sin to their charge. And when he had said this he fell assess.

Behold, I fend unto you prophets, and wife men, and feribes; and fome of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and perfecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood

Saint JOHN the Evangelist's Day.

of Zacharias, fon of Barachias, whom ye flew between the temple and the altar. Verily I fay unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy

children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Saint JOHN the Evangelist's Day.

The Collett.

The Erciful Lord, we befeech thee to cast thy bright beams of light upon thy Church; that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. I St. John i. I. THAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have feen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jefus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and

do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we consess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19. **ESUS** faid unto Peter, Follow me. Then Peter, turning about, feeth the disciple whom Jefus loved, following; which also leaned on his breaft at fupper, and faid, Lord, which is he that betrayeth thee? Peter seeing him, faith to Jefus, Lord, and what shall this man do? Jesus faith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this faying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote thefe things; and we know that his testimony is true. And there are also many other things which Jefus did, the which, if they flould

f them fynam from ou may

hat

ess

rue

nan

He

orld

orld

his him

im,

ome

vere

will

nan,

was

us,

lory

Fa-

g on

they

, and

upon

t him

him:

their

feet,

I they

God,

eceive

down,

Lord,

harge.

he fell

111. 34.

u pro-

i, and

ye fhall

od fhed e blood e blood

The INNOCENTS' Day.

be written every one, I suppose not contain the books that should that even the world itself could

be written.

The INNOCENTS' Day.

The Collect.

Almighty God, who out of the mouths of babes and fucklings haft ordained ftrength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us; and fo strengthen us by thy grace, that, by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jefus Christ our

Lord. Amen.

For the Epiftle. Rev. xiv. 1. I Looked, and, lo, a Lamb flood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they fung as it were a new fong before the throne, and before the four beafts, and the elders; and no man could learn that fong, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whitherfoever he goeth: these were redeemed from among men, being the firstfruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gofpel. St. Matth. ii. 13. THE angel of the Lord appear-eth to Joseph in a dream, faying, Arife, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will feek the young child to deftroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was tooken of the Lord by the prophet, faying, Out of Egypt have I called my Son. Then Herod, when he faw that he was mocked of the wife men, was exceeding wroth, and fent forth, and flew all the children that were in Beth-lehem, and in all the coafts thereof, from two years old and under, according to the time which he had diligently enquired of the wife men. Then was fulfilled that which was fpoken by Jeremy the prophet, faying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after CHRIST MAS-DAY.

The Collect.

Lmighty God, who haft given us thy only begotten Son to take our nature upon him, and as at this time to be bom of a pure Virgin; Grant that

we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the fame our Lord Jefus Chrift, who liveth and reigneth with thee and the same Spirit,

The Circumcifion of CHRIST.

ever one God, world without end. Amen.

The Epiftle. Gal. iv. 1.

NOW I fay, that the heir, as long as he is a child, differeth nothing from a fervant, though he be lord of all: but is under tutors and governors, until the time appointed of the father. Even fo we, when we were children, were in bondage under the elements of the world: but, when the fulness of the time was come, God fent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of fons. And because ye are fons, God hath fent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a fervant, but a fon; and if a fon, then an heir of God through Christ.

y

; of

d

y

ot

2-

18

X-

d

in

ts

id

ch

ne at

he

re nd

ıg,

n,

be-

ide

ce,

oly

ord

gn-

rit,

ver

The Gofpel. St. Matth. i. 18.

THE birth of Jefus Christ was on this wife: When as his mother Mary was espouled to Jofeph, (before they came together,) the was found with child of the Holy Ghoft. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph, thou for of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall fave his people from their fins. (Now all this was done, that it might be fulfilled which was fpoken of the Lord by the prophet, faying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they thall call his name EMMANUEL which, being interpreted, is, God with us.) Them Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till fhe had brought forth her firstborn Son; and he called his name ESUS.

The Circumcifion of CHRIST.

The Collect.

Lmighty God, who madest thy bleffed Son to be circumcifed, and obedient to thelaw for man; Grant us the true circumcifion of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal lufts, we may in all things obey thy bleffed will, through the fame thy Son Jefus Christ our Lord. Amen.

The Epistle. Rom. iv. 8. LESSED is the man to whom b the Lord will not impute fin. it then reckoned? when he was in circumcilion, or in uncircumcifion? not in circumcifion, but in uncircumcifion. And he received the fign of circumcifion, a feal of the righteousness of the faith, which he had yet being uncircumcifed; that he might be the father of all them that believe, though they be not circumcifed; that righteoufness

Cometh this bleffedness then upon

the circumcifion only, or upon the uncircumcifion also? For we fay,

that faith was reckoned to Abra-

ham for righteousness. How was

might be imputed unto them also:

and

The EPIPHANY.

and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gofpel. St. Luke ii. 15.

A ND it came to pass, as the angels were gone away from them into heaven, the shepherds faid one to another, Let us now go even unto Beth-lehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with

hafte, and found Mary and Joseph, and the babe lying in a manger. And when they had feen it, they made known abroad the faying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all thefe things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and feen, as it was told unto them. And when eight days were accomplished for the circumcifion of the Child, his name was called JESUS, which was fo named of the angel before he was conceived in the womb.

The fame Collect, Epistle, and Gospel, shall serve for every Day after, unto the Epiphany.

The EPIPHANY;

or, The Manifestation of CHRIST to the GENTILES.

The Collett.

God, who by the leading of a ftar didft manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle. Ephef. iii. r.

FOR this cause, I Paul, the prifoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery, (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons

of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the fame body, and partakers of his promise in Christ, by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men fee what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according

The First Sunday after the EPIPHANY.

cording to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with considence by the faith of him.

The Gofpel. St. Matth. ii. 1.

Hen Jefus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wife men from the east to Jerufalem, faying, Where is he that is born King of the Jews? for we have feen his ftar in the eaft, and are come to worship him. When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priefts and icribes of the people together, he demanded of them where Christ should be born. And they faid unto him, In Beth-lehem of Judea: for thus it is written by the prophet, And thou Beth-lehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that

shall rule my people Israel. Then Herod, when he had privily called the wife men, enquired of them diligently what time the flar appeared. And he fent them to Bethlehem, and faid, Go, and fearch, diligently for the youngchild; and, when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king they departed: and, lo, the star which they faw in the east went before them, till it came and flood over where the young child was. When they faw the ftar, they rejoiced with exceeding greatjoy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and, when they had opened their treasures, they presented unto him gifts, gold, and frankincenfe, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The First Sunday after the EPIPHANY.

The Collect.

Lord, we befeech thee mercifully to receive the prayers of thypeople which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epifle. Rom. xii. 1.

I Befeech you therefore, brethren, by the mercies of God, that ye prefent your bodies a living facrifice, holy, acceptable unto God, which is your reasonable service. And henotconformed to this world; but be ye transformed by the re-

newing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I fay, through the grace given unto me, to every man that is among you, not to think of himfelf more highly than he ought to think, but to think foberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gofpel. St. Luke ii. 41.

NOW his parents went to Jerufalem every year at the feast

The Second Sunday after the EPIPHANY.

of the paffover. And when he was twelve years old they went up to Jerusalem, after the custom of the feaft. And when they had fulfilled the days, as they returned, the Child Jefus tarried behind in Jerufalem; and Joseph and his mother knew not of it. But they, fuppofing him to have been in the company, went a day's journey; and they fought him among their kinffolk and acquaintance. And, when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, fitting in the midst of the doctors, both hearing them, and asking them questions. And

all that heard him were aftonished at his understanding and answers. And when they faw him they were amazed: and his mother faid unto him, Son, why haft thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that I must be about my Father's business? And they understood not the faying which he spake unto them. And he went down with them, and came to Nazareth, and was fubject unto them: but his mother kept all these sayings in her heart. And Jefus increased in wisdom and flature, and in favour with God and man.

The Second Sunday after the EPIPHANY.

The Collect.

A Lmightyandeverlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people; and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epiftle. Rom. xii. 6.

Aving then gifts, differing ac-Cording to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teaching on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with fimplicity; he that ruleth, with diligence; he that theweth mercy, with cheerfulnels. Let love be without diffimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another; withbrotherly love, in honour preferring one another: not flothful in business; fervent in spirit;

ferving the Lord: rejoicing in hope; patient in tribulation; continuing inftant in prayer: diftributing to the necessity of saints; given to hospitality. Bless them which perfecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

A ND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus faith unto him, They have no wine. Jesus faith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews,

containing

The Third Sunday after the EPIPHANY.

containing two or three firkins apiece. Jefus faith unto them, Fill the water-pots with water. And they filled them up to the brim. And he faith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the

water knew,) the governor of the feaft called the bridegroom, and faith unto him, Every man at the beginning doth fet forth good wine; and when men have well drunk, then that which is worfe: but thou haft kept the good wine untilnow. This beginning of miracles did Jefus in Cana of Galilee, and manifested forth his glory; and his difciples believed on him.

The Third Sunday after the EPIPHANY.

The Collect.

A Lmighty and everlasting God, mercifully look upon our infirmities; and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epifle. Rom. xii. 16. BE not wile in your comman ceits. Recompense to no man evil for evil. Provide things honest in the fight of all men. If it be poshible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourfelves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, faith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in fo doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

d

a

e.

15

en

of

ve

0-

e?

is

ts,

ol

ix

n-

18,

ng

The Gospel. St. Matth. viii. 1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, faying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, faying, I will; be thou clean. And immediately his lepro-

fy was cleanfed. And Jefus faith unto him, See thou tell no man; but go thy way, shew thyself to the prieft, and offer the gift that Moses commanded for a testimony unto them. And when Jefus was entered into Capernaum, there came unto him a centurion, befeeching him, and faying, Lord, my fervant lieth at home fick of the paliy, grievoully tormented. And Jefus faith unto him, I will come and heal him. The centurion answered and faid, Lord, I am not worthy that thou shouldest come under my roof; but fpeak the word only, and my fervant shall be healed. For I am a man under authority, having foldiers under me: and I fay to this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jefus heard it he marvelled, and faid to them that followed, Verily I fay unto you, I have not found fo great faith, no, not in Ifrael. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jeius faid unto the C 5 centurion,

The Fourth Sunday after the EPIPHANY.

centurion, Go thy way, and as unto thee. And his fervant was thou hast believed, so be it done healed in the self-same hour.

The Fourth Sunday after the EPIPHANY.

The Collett.

GOD, who knowest us to be fet in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ

our Lord. Amen.

The Epistle. Rom. xiii. 1. ET every foul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, refifteth the ordinance of God: and they that refift shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be fubject, not only for wrath, but alfo for conscience' sake. For, for this cause, pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, cuftom to whom cuftom, fear to whom fear, honour to whom honour.

The Gospel. St. Matth. viii. 23.

A ND when he was entered into
a ship, his disciples followed

And behold, there arose a great tempest in the sea, infomuch that the ship was covered with the waves: but he was afleep. And his disciples came to him, and awoke him, faying, Lord, fave us, we perish. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the fea, and there was a great calm. But the men marvelled, faying, What manner of man is this, that even the winds and the fea obey him! And when he was come to the other fide, into the country of the Gergefenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, fo that no man might pass by that way. And behold they cried out, faying, What have we to do with thee, Jefus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many fwine feeding. So the devils befought him, faying, If thou cast us out, fuffer us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went into the herd of fwine: and, behold, the whole herd of fwine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jefus; and, when they faw him, they befought him that he would depart out of their coafts.

The

The Fifth Sunday after the EPIPHANY.

Lord, we befeech thee to keep thy Churchand household continually in thy true religion; that they, who dolean only upon the hope of thy heavenly

grace, may evermore be defended by thy mighty power, through Jefus Christ our Lord. Amen.

PUt on therefore (as the elect of The Epistle. Col. iii. 12. God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all thefe things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wifdom, teaching and admonishing one another in pfalms, and hymns, and spiritual fongs, finging with grace in your hearts to the Lord. And whatfoever ye do in

n

t

3,

e

e

y

e-19

ie

to

re

rd

ole

vn

e-

ey

eir

old

al-

ils.

me

ney

hat

leir

The

word or deed, do all in the name of the Lord Jefus, giving thanks to God and the Father by him.

The Gofpel. St. Matth. xiii. 24.

THE kingdom of heaven is like. ned unto a man which fowed good feed in his field: but while men flept his enemy came, and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares also. So the fervants of the householder came, and faid unto him, Sir, didft not thou fow good feed in thy field? from whence then hath it tares? He faid unto them, An enemy hath done this. The fervants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay; left, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will fay to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the EPIPHANY.

The Collect.

God, whose bleffed Son was manifested, that he might destroy the works of the devil, and make us the fons of God, and heirs of eternal life; Grant us, we befeech thee, that, having this hope, we may purify ourfelves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father, and thee, O Holy Ghoft, he liveth and reigneth ever one God, world without end. Amen.

The Epistle. I St. John iil. I.

BEhold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purisieth himself, even as he is pure. Whosoever committeth sin transgresses the law: for sin is the transgression of the law. And

C 6

ye

SEPTUAGESIMA SUNDAY.

ye know that he was manifested to take away our fins; and in him is no fin. Whosoever abideth in him finneth not: whosoever finneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth fin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matth. xxiv. 23.

Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise salse christs, and salse prophets, and shall shew great signs and wonders, informuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold,

he is in the defert, go not forth: behold, he is in the fecret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; fo shall also the coming of the Son of man be. For wherefoever the carcafe is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the fun be darkened, and the moon shall not give her light, and the ftars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the fign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they fhall fee the Son of man coming in the clouds of heaven, with power and great glory. And he shall fend his angels with a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called SEPTUAGESIMA; or, The Third Sunday before LENT.

The Collect.

Lord, we befeech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epiftle: I Cor. ix. 24.

K Now ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that firiveth for the maftery is temperate in all things: now

they do it to obtain a corruptible crown, but we an incorruptible. I therefore fo run, not as uncertainly; fo fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, left that by any means, when I have preached to others, I myfelf should be a castaway.

The Gofpel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing

idle

SEXAGESIMA SUNDAY.

idle in the market-place, and faid unto them, Go ye also into the vineyard, and whatfoever is right I will give you. And they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour he went out, and found others standing idle, and faith unto them, Why stand ye here all the day idle? They fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatfoever is right that shall ye receive. So, when even was come, the Lord of the vineyard faith unto his fleward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour they received every man a

1"

ď

of T

r 0

ole

. 1

11-

at-

ny

m,

ve

ild

.

ike

ife-

the

his

a-

my

ne-

the

ling idle penny. But when the first came. they supposed that they should have received more; and they likewife received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and faid, Friend, I do thee no wrong: didft not thou agree with me for a penny? Take that thine is, and go thy way: will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but tew cholen.

The Sunday called SEXAGESIMA;

or, The Second Sunday before LENT.

The Collect.

Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Amen. Lord.

The Epistle. 2 Cor. XI. 19.

TE fuffer fools gladly, feeing ye yourselves are wife. For ye fuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man imite you on the I fpeak as concerning reproach, as though we had been weak: howbeit whereinfoever any is bold (I fpeak foolifhly) I am bold alfo. Are they Hebrews? fo am I. Are they Ifraelites? fo am I. Are they the feed of Abraham?

Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prifons more frequent, in deaths oft. Of the Jews five times received Thrice I forty stripes save one. was I beaten with rods, once was I floned, thrice I fuffered fhipwreck, a night and a day I have been in the deep: in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the fea, in perils among falfe brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Befides those things that are without, that which cometh upon me daily, the care of all the churches. Who fo am I. Are they ministers of is weak, and I am not weak? who

QUINQUAGESIMA SUNDAY.

is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gofpel. St. Luke. viile 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A fower went out to fow his feed; and, as he fowed, fome fell by the way-fide, and it was trodden down, and the fowls of the air devoured it. And fome fell upon a rock, and as foon as it was fprung up it withered away, because it lacked moisture. And fome fell among thorns, and the thorns iprang up with it, and choked it. And other fell on good ground, and fprang up, and bare fruit an hundred-fold. And, when he had faid thefe things, he cried, He that hath ears to hear, let him hear. And his disciples asked him,

faying, What might this parable be? And he faid, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that feeing they might not fee, and hearing they might not understand. Now the parable is this: The feed is the word of God. Those by the way-fide are they that hear: then cometh the devil, and taketh away the word out of their hearts, left they should believe and be faved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleafures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called QUINQUAGESIMA; or, The next Sunday before LENT.

The Collect.

Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Epiftle. 1 Cor. xiii. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as founding brass, or a tinkling cym-

bal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, fo that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity fuffereth long, and is kind; charity envieth not; charity vauntethnotitielf, is not puffed up, doth not behave itselfunseemly, seeketh not her own, is not eafily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, belie-

The First Day of LENT.

veth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they fhall fail; whether there be tongues, they shall cease; whether there be know-ledge, it shall vanish away. For we know in part, and we prophely in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we feethrough a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gofpel. St. Luke xviii. 31.

Then Jefus took unto him the twelve, and faid unto them, Behold, we go up to Jerulalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For heshall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on.

And they shall scourge him, and put him to death; and the third day he shall rife again. And they understood none of these things: and this faying washid from them, neither knew they the things which were spoken. And it came to pass, that, as he was come nigh unto Jericho, a certain blind man fat by the way-fide begging. And, hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, faying, Jefus, thou fon of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried fo much the more, Thou fon of David, have mercy on me. And Jefus flood, and commanded him to be brought unto him: and, when he was come near, he afked him, faying, What wilt thou that I shall do unto thee? And he faid, Lord, that I may receive my fight. And Jefus faid unto him, Receive thy fight, thy faith hath faved thee. And immediately he received his fight; and followed him, glorifying God: and all the people, when they faw it, gave praise unto God.

The First Day of LENT; commonly called ASH-WEDNESDAY.

The Collect. Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the fins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our fins, and acknowledging our wretchednefs, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every Day in Lent, after the Collect appointed for the Day.

For the Epistle. Joel ii. 12.

Urn ye even to me, faith the Lord, with all your heart, and with fafting, and with weeping, and with mourning. Andrend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, flow to anger, and of great kindneis,

The First Sunday in LENT.

nefs, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blefsing behind him, even a meat-offering, and a drink-offering, unto the Lord your God? Blow the trumpet in Zion, fanctify a faft, call a folemn affembly: gather the people; fanctify the congregation; affemble the elders; gather the children, and those that fuck the breafts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priefts, the ministers of the Lord, weep between the porch and the altar, and let them fay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they fay among the people, Where is their God ?

The Gofpel. St. Matth. vi. 16. WHEN ye fast, be not as the hypocrites, of a fad countenance: for they disfigure their faces, that they may appear unto Verily I fay unto men to fast. you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in fecret; and thy Father, which teeth in fecret, shall reward thee open-Lay not up for yourselves ly. treafures upon earth, where moth and ruft doth corrupt, and where thieves break through and fteal. But lay up for yourselves treasures in heaven, where neither moth nor ruft doth corrupt, and where thieves do not break through nor fteal. For where your treasure is, there will your heart be also.

The First Sunday in LENT.

The Collett.

LORD, who for our fake didft faft forty days and forty nights; Give us grace to use such abstinence, that, our slesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, befeech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no of-

fence in any thing, that the miniftry be not blamed: but in all things approving ourfelves as the ministers of God, in much patience, in afflictions, in necessities, in distresses; in stripes, in impriforments, in tumults, in labours. in watchings, in fastings; by purenefs, by knowledge, by long-fuffering, by kindness, by the Holy Ghoft, by love unfeigned, by the word of truth, by the power of God, by the armour of righteoufness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, welive; as chaftened, and not killed; as forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. The

The Second Sunday in LENT.

The Gofpel. St. Matth. iv. 1. Hen was Jesus led up of the fpirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him he faid, If thou be the Son of God, command that these stones be made bread. But he answered and faid, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. the devil taketh him up into the holy city, and fetteth him on a pinnacle of the temple, and faith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, left at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and faith unto him, All thefe things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and, behold, angels came and ministered unto him.

The Second Sunday in LENT.

The Collect. Lmighty God, who feeft that we have no power of ourfelves to help ourfelves; Keep us both outwardly in our bodies, and inwardly in our fouls; that we may be defended from all advertities which may happen to the body, and from all evil thoughts which may affault and hurt the foul, through Jefus Chrift our Lord. Amen.

11

le

i-

s,

s,

e-

Ifly

he

of

uf-

he

by

le-

n,

ıg,

ed,

yet

na-

no-

gs.

The

The Epistle. I Theff. iv. I.

W Ebefeech you, brethren, and exhort you by the Lord Jefus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jefus. For this is the will of God, even your fanctification, that ye should abstain from fornication; that every one of you should know how to possess his veffelin fanctification and honour;

not in the luft of concupifcence. even as the Gentiles, which know not God: that no man go beyond, and defraud his brother in any matter; because that the Lord is the avenger of all fuch, as we also have forewarned you, and teltified. For God hath not called us unto uncleanness, but unto holiness. therefore that despiseth, despiseth not man, but God, who hath alfo given unto us his holy Spirit.

The Gospel. St. Matth. xv. 21.

TEfus went thence and departed into the coafts of Tyre and Si-And, behold, a woman of Canaan came out of the fame coafts, and cried unto him, faying, Have mercy on me, O Lord, thou fon of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and befought him, faying, Send her away, for fhe crieth after us. But he answered and faid, I am not fent, but un-

The Third Sunday in LENT.

to the loft sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's, bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs

eat of the crumbs which fall from their mafter's table. Then Jefus answered and faid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in LENT.

The Collect.

E befeech thee, Almighty God, look upon the hearty defires of thy humble fervants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our

The Epifile. Ephef. v. 1.

Lord. Amen.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himfelf for us, an offering and a facrifice to God for a fweet-fmelling favour. But fornication, and all uncleannels, or covetouinels, let it not be once named amongst you, as becometh faints: neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor coveteous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were fometimes darkness, but now ye are light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteoufness, and truth,) proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gofpel. St. Luke xi. 14.

Efus was cafting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He cafteth out devilsthrough Beelzebub, the chief of the devils. And others, tempting him, fought of him a fign from heaven. But he, knowing their thoughts, faid unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom ftand? because ye say that I cast out devils through Beel-And if I by Beelzebub zebub. cast out devils, by whom do your fons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when

The Fourth Sunday in LENT.

when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trufted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, feeking reft; and finding none, he faith, I will return unto my house whence I came out. And, when he cometh, he findeth it fwept and garnished.

ie

ut

a

28

et. d t:

11-

h,

nd

ist

nd

to

ut,

ple

id, el-

ils.

ght

But

aid

led

ola-

inst

be

hall

fay

eel-

bub

our

hall

if I

out

n of

en a

pa-

but

hen

Then goeth he, and taketh to him feven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake thele things, a certain woman of the company lift up her voice, and faid unto him, Bleffed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather bleffed are they that hear the word of God, and keep

The Fourth Sunday in LENT.

The Collect.

RANT, we befeech thee, Almighty God, that we, who for our evil deeds do worthily deferve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epiftle. Gal. iv. 21.

TELL me, ye that defire to be hear the law? For it is written, that Abraham had two fons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promife. Which things are an allegory: for these are the two covenants; the one from the mount Sina, which gendereth to bondage, which is Agar. For this Agar is mount Sina in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerufalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and ery, thou that travailest not; for the defolate hath many more children than the which hath an hufband. Now we, brethren, as Isaac was, are the children of promife. But as then, he that was born after the fleth perfecuted him that was born after the Spirit; even for it is now. Nevertheless, what faith the feripture? Cast out the bondwoman and her fon: for the fon of the bond-woman shall not be heir with the fon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gofpel. St. John vi. 1.

TESUS went over the fea of Galilee, which is the fea of Tiberias. And agreat multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he fat with his desciples. And the paffover, a feaft of the Jews, was nigh. When Jefus then lift up his eyes, and faw a great company come unto him, he faith unto Philip, Whence shall we buy bread, that these may eat? (And this he faid to prove him; for he himfelf knew what he would do.) Philip

answeredhim, Twohundredpenny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the mensit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and, when he had given thanks, he distributed to the

disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, faid, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in LENT.

The Collett.

E befeech thee, Almighty
God, mercifully to look
upon thy people: that by

upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and foul, through Jefus Christ our Lord. Amen.

The Epiftle. Heb. ix. 11. Hrift being come an high prieft I of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to fay, not of this building: neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the afhes of an heifer, fprinkling the unclean, fanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himfelf without fpot to God, purge your confcience from dead works to ferve the living God? And for this cause he is the Mediator of the new teftament, that by means of death, torthe redemption of the transgreffions that were under the first teftament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46. TEfus faid, Which of you convinceth me of fin? And if I fay the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answerd the Jews, and faid unto him, Say we not well, that thou art a Samaritan, and haft a devil? Jefus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that feeketh and judgeth. Verily, verily, I say unto you, If a man keep my faying, he shall never see Then faid the Jews unto death. him, Now we know that thou haft Abraham is dead, and a devil. the prophets; and thou fayeft, If a man keep my faying, he shall never taite of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeft thou thyfelf? Jesus answered, If I honour myfelf,

The Sunday next before EASTER.

myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your sather Abraham rejoiced to see my

m

lie

ld.

n-

g-

be

m

ets arver

at-

ey

id,

net

ld.

te-

led

er-

in-

the

ie?

d's

em

od.

aid

at

ta

ot

er,

eek

ne

ly,

lan

fee

nto

iast

ind

, lt

iall

ou

m,

ets

hy-

elf,

day, and he faw it, and was glad. Then faid the Jews unto him, Thou art not yet fifty years old, and haft thou feen Abraham? Jefus faid unto them, Verily, verily, I fay unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jefus hid himself, and went out of the temple.

The Sunday next before EASTER.

The Collett.

A Lmighty and everlafting God, who, of thy tender love towards mankind, haft fent thy Son our Saviour Jefus Chrift to take upon him our flesh, and to fusfer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of hispatience, and also be made partakers of his refurrection, through the same Jefus Christ our Lord. Amen.

The Epistle. Philip. ii. 5.

Et this mind be in you, which was also in Chrift Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a fervant, and was made in the likeness of men: and, being found in fashion as a man, he humbled himfelf, and became obedient unto death, even the death of the crofs. Wherefore God alfo hath highly exalted him, and given him a Name which is above every name: that at the Name of Jefus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jefus Christ is Lord, to the glory of God the Father.

The Gofpel. St. Matth. xxvii. 1.

When the morning was come, all the chief priefts and elders of the people took counfel against Jesus to put him to death. And, when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he faw that he was condemned, repented himfelf, and brought again the thirty pieces of filver to the chiefpriefts and elders, faying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? feethou to that. And he cast down the pieces of filver in the temple, and departed, and went and hanged himfelt. And the chief priests took the filver pieces, and faid, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counfel, and bought with them the potter's held to bury ftrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was fpoken by Jeremy the prophet, faying, And they took the thirty picces of filver, the price of him that wasvalued, whom they of the children of Ifrael did value; and gave them for the potter's field, as the Lord appointed me.) And Jefus food before the governor; and the governor

The Sunday next before EASTER.

governor asked him, saying, Art thou the king of the Jews? And Jefus faid unto him, Thou fayeft. And when he was accused of the chief priefts and elders he answered nothing. Then faith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, infomuch that the governor marvelled greatly. Now, at that feaft the governor was wont to releafe unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barabbas, or Jefus, which is called Christ? (For he knew that for envy they had delivered him.) When he was fet down on the judgment-feat his wife fent unto him, faying, Have thou nothing to do with that just man: for I have fuffered many things this day in a dream because of him. But the chief priefts and elders perfwaded the multitude, that they should ask Barabbas, and deftroy Jefus. The governor anfwered and faid unto them, Whether of the twain will ye that I releafe unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus, which is called Christ? They all fay unto him, Let him be crucified. And the governor faid, Why, what evil hath he done? but they cried out the more, faying, Let him be cru-When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, faying, I am innocent of the blood of this just person: see ye to it. Then anfwered all the people, and faid, His blood be on us, and on our

children. Then released he Barabbas unto them: and when he had fcourged Jefus he delivered him to be crucified. Then the foldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of foldiers. And they stripped him, and put on him a fearlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, faying, Hail, King of the Jews! And they fpit upon him, and took the reed, and fmote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And, as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crofs. And when they were come unto a place called Golgotha, that is to fay, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tafted thereof he would not drink. And they crucified him, and parted his garments cafting lots: that it might be fulfilled, which was fpoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And fitting down they watched him there; and fet up over his head his accufation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and faying, Thou that deftroyeft the temple, and buildeft it in three days, fave thyfelf: if thou be the Son of God, come down from the crofs. Likewife

Monday before EASTER.

also the chief priests mocking him, with the scribes and elders, faid, He faved others, himself he cannot fave: if he be the king of Ifrael, let him now come down from the crofe, and we will believe him. He trufted in God; let him deliver him now if he will have him: for he faid, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now, from the fixth hour there was darkness over all the land unto the ninth hour. about the ninth hour Jefus cried with a loud voice, faying, Eli, Eli, lama sabachthani? that is to fay, My God, my God, why haft thou forfaken me? Some of them that flood there, when they heard that, faid, This man calleth for Elias. And straightway one of them ran,

d

S

-

of

1,

e.

a

n

it

e

y -

d

16

d.

d

m

on

fy

ey

ar

re

ey

g-

ad

ik.

ed

it

00-

ed

nd

ts.

im

ad

18

F

ere

n:

10-

nat

ng

nat

eft

if

me

rife

lfo

and took a fpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reft faid, Let be, let us fee whether Elias will come to fave him. Jelus, when he had cried again with a loud voice, yielded up the ghoft. And, behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of faints which flept arofe, and came out of the graves after his refurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and they that were with him, watching Jefus, faw the earthquake, and those things that were done, they feared greatly, faying, Truly this was the Son of God.

Monday before EASTER.

For the Epiftle. Ifaiah lxiii, 1. THO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteoufness, mighty to fave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be fprinkled upon my garments, and I will flain all my raiment. For the day of vengeance is in mine beart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought falvation unto me, and

my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindneffes of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Ifrael, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: fo he was their Saviour. In all their affliction he was afflicted, and the angel of his prefence faved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against

against them. Then he remembered the days of old, Mofes and his people, faving, Where is he that brought them up out of the fea, with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlafting Name? That led them through the deep as an horse in the wilderness, that they should not ftumble? As a beaft goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyfelf a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy ftrength, the founding of thy bowels, and of thy mercies towards me? are they reftrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy Name is from everlafting. OLord, why haft thou made us to errfrom thy ways? and hardened our heart from thy fear? Return, for thy fervants' fake, the tribes of thine inheritance. people of thy holiness have possessed it but a little while: our adverfaries have trodden down thy fanctuary. We are thine, thou never bareft rule over them; they were not called by thy Name.

The Gofpel. St. Mark xiv. 1.

A FTER two days was the feast vened bread: and the chief priests and the scribes fought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being

in Bethany, in the house of Simon the leper, as he fat at meat, there came a woman, having an alabafter-box of ointment of spikenard, very precious; and the brake the box, and poured it on his head, And there were fome that had indignation within themselves, and faid, Why was this wafte of the ointment made? for it might have been fold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus faid, Let her alone; why trouble ye her? the hath wrought a good work on me. For ye have the poor with you always, and whenfoever ye will ye may do them good: but me ye have not always. She hath done what fhe could: fhe is come aforehand to anoint my body to the burying. Verily I fay unto you, Wherefoever this gospel shall be preached throughout the whole world, this alfo that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priefts, to betray him unto them. And when they heard it they were glad, and promifed to give him money. And he fought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the paffover? And he fendeth forth two of his disciples, and faith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wherefoever he fhall go in, fay ye to the goodman of the house, The Master saith, Where is the gueft-chamber, where I shall eat the paffover with my disciples? And he will fhew you a large upper

room

Monday before EASTER.

room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had faid unto them: and they made ready the paffover. And in the evening he cometh with the twelve. And, as they fat and did eat, Jefus faid, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be forrowful, and to fay unto him one by one, Is it I? And another faid, Is it I? And he answered and faid unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born. And, as they did eat, Jesus took bread, and bleffed, and brake it, and gave to them, and faid, Take, eat: this is my body. And he took the cup; and, when he had given thanks, he gave it to them: and they all drank of it. And he faid unto them, This is my blood of the new testament, which is fhed for many, Verily I fay unto yeu, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And, when they had fungan hymn, they went out into the mount of Olives. And Jefus faith unto them, All ye shall be offended because of me this night: for it is written, I will fmite the Shepherd, and the sheep shall be scattered. But, after that I am rifen, I will go before you into Galilee. But Peter faid unto him, Although all shall be offended, yet will not I. And Jefus faith unto him, Verily I fay unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently,

ın

13.

d,

he

ici.

III-

nd

he

ve

m-

en

ed

et

r

on

ith

ye

out

ath

me

the

ou,

be

ole

one

rial

one

net

m.

ere

nim

he

im.

ned

ais-

im,

and

the

rth

nto

and

ear-

low

lgo

the

ere

hall

les!

per

on

If I should die with thee I will not deny thee in any wife. Likewife also faid they all. And they came to a place which was named Gethfemane: and he faith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy; and faith unto them, My foul is exceeding forrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he faid, Abba, Father, all things are possible unto thee; take away this cup from me: neverthelefs, not what I will, but what thou wilt. And he cometh, and findeth them fleeping, and faith unto Peter, Simon, fleepeft thou? couldeft not thou watch one hour? Watch ye, and pray, left ye enter into temptation: the fpirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them affeep again, (for their eyes were heavy,) neither wift they what to answer him. And he cometh the third time, and faith unto them, Sleep on now, and take your reft: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of finners. Rife up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with hima great multitude, with fwords and flaves, from the chief prieffs, and the fcribes, and the elders, And he that betrayed him had given them a token, faying, Whomfoever I shall kife, that same is he; take him, and lead him away fafely. And, as foon as he was come,

D

Monday before EASTER.

he goeth straightway to him, and faith, Mafter, mafter; and kiffed him. And they laid their hands on him, and took him. And one of them that flood by drew a fword, and fmote a fervant of the high prieft, and cut off hisear. And Jefus answered, and faid unto them, Are ye come out, as against a thief, with fwords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forfook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jefus away to the high prieft: and with him were affembled all the chief priefts, and the elders, and the feribes. And Peter followed him afar off, even into the palace of the high prieft; and he fat with the fervants, and warmed himself at the fire. And the chief priefts and all the council fought for witness against Jesus, to put him to death, and found none: For many bare false witness against him; but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him fay, I will deftroy this temple that is made with hands, and within three days I will build another made without hands. But neither fodid their witness agree together. And the high prieft flood up in the midft, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Bleffed? And Jefus faid, I am: and ye shall see the Son of man fitting on the right hand of power, and coming in the clouds of hea-Then the high priest rent his clothes, and faith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And fome began to fpit on him, and to cover his face, and to buffet him, and to fay unto him, Prophely: and the fervants did strike him with the palms of their hands. And, as Peter was beneath in the palace, there cometh one of the maids of the high prieft: And, when she faw Peter warming himfelf, the looked upon him, and faid, And thou alfo wast with Jesus of Nazareth. But he denied, faying, I know not, neither understand I what thou fayeft. And he went out into the porch, and the cock crew. And a maid faw him again, and began to fay to them that stood by, This is one of them. And he denied it again. And, a littleafter, they that flood by faid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curfe and to fwear, faying, I know not this man of whom ye fpeak. And the fecond time the cock crew. And Peter called to mind the word that Jefus faid unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept

Tuesday before EASTER.

For the Epistle. Isaiah 1. 5.

ft

rt

he

1:

an

T,

:2-

nt

ed

ve

nk

im

me

ver

to

he

the

ter

ere

the

aw

ok-

101

th.

OW

hat

in-

ew.

and

ood

I he

ter,

1 to

em;

thy

t he

fay-

hom

e the

d to

unto

wice

And

vept

HE Lord God hath opened mine ear, and I was not rebellious, neither turned I gave my back to away back. the fmiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and fpitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I fet my face like a flint, and I know that I shall not be ashamed. is near that justifieth me, who will contend with me? let us fland together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his fervant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and flay upon his God. Behold, all ye that kindle a fire, that compals yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in forrow.

The Gofpel. St. Mark xv. 1.

A ND ftraightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he, answering, said unto him, Thou sayest it. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

But Jefus yet answered nothing: fo that Pilate marvelled. Now, at that feast he released unto them one prisoner, whomsoever they defired. And there was one named Barabbas, which lay bound with them that had made infurrection with him, who had committed murder in the infurrection. And the multitude, crying aloud, began to defire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priefts had delivered him for envy.) But the chief priefts moved the people, that he should rather releafe Barabbas unto them. And Pilate antwered, and faid again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate faid unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him. And fo Pilate, willing to content the people, released Barabbas unto them, and delivered Jefus, when he had fcourged him, to be crucified. And the foldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to falute him, Hail, king of the Jews! And they fmote him on the head with a reed. and didfpitupon him, and, bowing their knees, worthipped him. And. when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paffed by, coming out of the country, the father of Alexander and Rufus, to bear his crofs. 1) 2 And

fday

Wednesday before EASTER.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a fcull. And they gave him to drink wine imagled with myrrh; but he received it not. And, when they had crucified him, they parted his garments, cafting lots upon them, what every man flould take. And it was the third hour; and they crucified him. And the fuperfcription of his accufation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which faith, And he was numbered with the transgreffors. And they that pafied by railed on him, wagging their heads, and faying, Ah, thou that deftroyeft the temple, and buildest it in three days, fave thyfelf, and come down from the crofs. Likewife also the chief priefts, mocking, faid among themselves, with the scribes, He faved others, himfelf he cannot fave. Let Christ the king of Ilrael defeend now from the crofs, that we may fee and believe. And they that were crucified with him reviled him. And, when the fixth hour was come, there was darknefs over the whole land until the ninth hour. Andat the ninth hour Jefus cried with a loud voice, faying, Eloi, Eloi, lama fabachth mi? which is, being interpreted, My God, my God, why haft thou forfaken me? And fome of them that flood by, when they heard it, faid, Behold, he calleth Elias. And one ran, and filled a fpunge full of vinegar, and put it on a reed, and gave him to drink, faying, Let alone; let us fee whether Elias will come to take him down. And Jefus cried with a loud voice, and gave up the ghoft. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which flood over against him, faw that he fo cried out, and gave up the ghoft, he faid, Truly this man was the Son of God.

Wednesday before EASTER.

The Epiftle. Heb. ix. 16. THere a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no firength at all whilit the testator liveth. Whereupon, neither the first testament was dedicated without blood: For when Mofes had Tpoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and fearlet wool; and hyflop, and sprinkled both the book and all the people, faying, This is the blood of the testament, which -Godhath enjoined unto you. Moreover he fprinkled likewife with

blood both the tabernacle, and all the veffels of the ministry. And almost all things are by the law purged with blood; and without thedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better facrifices than thefe. For Christ is not entered into the holyplaces made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (for then must be often

have fuffered fince the foundation of the world;) but now once in the end of the world hath he appeared, to put away fin by the facrifice of hunfelf. And as it is appointed unto men once to die, but after this the judgment: fo Christ was once offered to bear the fins of many; and unto them that look for him shall he appear the second time, without fin, unto falvation.

The Gofpel. St. Luke xxii. 1.

NOW, the feaft of unleavened bread drew nigh, which is called the Paffover. And the chief priefts and feribes fought how they might killhim; for they feared the people. Then entered Satan into Judas, furnamed Heariot, being of the number of the twelve. And he went his way, and communed with the chief priefts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promifed, and fought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the paffover must be killed. And he fent Peter and John, faying, Go and prepare us the paffover, that we may eat. And they faid unto him, Where wilt thou that we prepare? And he faid unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall fay unto the goodman the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the paffover with my disciples? And he shall shew you a large upper roomfurnished; there make ready. And they went, and found as he had faid unto them: and they

made ready the passoyer. And, when the hour was come, he fat down, and the twelve apostles with him. And he faid unto them, With defire I have defired to eat this paffover with you before I fuffer. For I fay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and faid, Take this, and divide it among yourfelves: For I fay unto you, I will not drink of the truit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, faying, This is my body, which is given for you: this do in remembrance of me. Likewife also the cup after supper, faying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. And they began to enquire among them. felves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he faid unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto

D 3

nto the blood e often

have

ei

at

CY

th

K-

he

ur

iy-

My

Ol'-

hat

ud,

one

of

ind

Let

Will

fus

ave

the

the

the

ainfl

and

ruly

id all

And

law

hout

flion.

it the

avens

; but

felves

thefe.

to the

which

itinto

in the

or yet

often,

Wednesday before EASTER.

me; that ye may eat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may fift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren. And he faid unto him, Lord, I am ready to go with thee both into prison and to death. And he faid, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. And he faid unto them, When I fent you without purfe, and scrip, and shoes, lacked ye any thing? And they faid, Nothing. Then faid he unto them, But now, he that hath a purfe, let him take it, and likewise his scrip; and he that hath no fword, let him fell his garment and buy one. For I fay unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. they faid, Lord, behold, here are two fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his difciples also followed him. And, when he was at the place, he faid unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, faying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine And there appeared be done. an angel unto him from heaven, ftrengthening him. And, being in an agony, he prayed more earnestly: and his fweat was as it were great drops of blood falling down to the ground. And when he role up from prayer, and was come to his disciples, he found them sleeping for forrow, and faid unto them, Why fleep ye? rife and pray, left ye enter into temptation. And, while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jefus to kifs him. But Jefus faid unto him, Judas, betrayeft thou the Son of man with a kifs? When they who were about him faw what would follow, they faid unto him, Lord, shall we smite with the fword? And one of them fmote the fervant of the high prieft, and cut off his right ear. And Jefus anfwered and faid, Suffer ye thus far. And he touched his ear, and healed him. Then Jefus faid unto the chief priefts, and captains of the temple, and the elders, who were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple ye firetched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midft of the hall, and were fet down together, Peter fat down among them. But a certain maid beheld him, as he fat by the fire, and earneftly looked upon him, and faid, This man was also with him. And he denied him, faying, Woman, I know him not. And after a little while another faw him, and faid, Thou art also of them. And Peter faid, Man, I am not. And, about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean.

Thursday before EASTER.

And Peter faid, Man, I know not what thou fayeft. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had faid unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jefus mocked him, and imote him. And, when they had blindfolded him, they ftruck him on the face, and asked him, faying, Prophely; Who is it that fmote thee? And many other things blaiphemoully spake they against him. And,

le

0

n,

ft

ıl-

11-

e-

to

id

M

en

W

to

ne

he

ut n-

r.

al-

he

he

re

as

nel

th

ed

ut

cr

n,

to

er

ey

ot

e-

n.

as

ly

115

he

I

tle

d,

er

ut

10-

ıg,

as

in.

nd

as foon is it was day, the elders of the people, and the chief priefts, and the scribes, came together, and led him into their council, faying, Art thou the Christ? tell us. And he faid unto them, If I tell you, ye will not believe. And if I alfo ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? And he faid unto them, Ye fay that I am. And they faid, What need we any further witnefs? for we ourfelves have heard of his own mouth.

Thursday before EASTER.

The Epistle. I Cor. XI. 17. N this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worfe. For first of all, when ye come together in the church, I hear that there be divihons among you, and I partly beheve it. For there must be also herefies among you, that they who are approved may be made manifest among you. When ye come together, therefore, into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is What? have ye not drunken. houses to eat and to drink in? or despife ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And, when he had given thanks, he brake it, and faid, Take, eat; this is my body, which is broken for you; this do in re-

membrance of me. After the fame manneralfo he took the cup, when he had supped, faying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whofoever fhall eat this bread and drink this cup of the Lord unworthily, fhall be guilty of the body and blood of the Lord. But let a man examine himfelf, and fo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not difcerning the Lord's body. For this cause many are weak and fickly among you, and many fleep. For if we would judge ourfelves, we should not be judged. But when we are judged we are chaftened of theLord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation.

D 4

And

Thursday before EASTER.

And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. I. THE whole multitude of them arofe, and led him unto Piarofe, and led him unto Pilate. And they began to accuse him, faying, We found this fellow perverting the nation, and forbidding to give tribute to Cefar, faying, That he himself is Christ a king. And Pilate asked him, faying, Art thou the king of the Jews? And he answered him and said, Thou fayest it. Then faid Pilate to the chief priefts, and to the people, I find no fault in this man. And they were the more fierce, faying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to thisplace. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as foon as he knew that he belonged anto Herod's jurifdiction he fent him to Herod, who himself was also at Jerusalem at that time. And when Herod faw Jefus he was exceeding glad; for he was defirous to feehim of along feafon, because he had heard many things of him, and he hoped to have feen fome miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priefts and scribes stood, and vehemently accufed him. And Herod with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him again to Pilate. And the fame day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, faid unto them, Ye have brought this man unto me, as one that perverteth the people,

and, behold I, having examined him before you, have found no fault in this man touching those things whereofye accuse him; No, nor yet Herod: for I fent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chaftise him, and release him. For of necessity he must releafe one unto them at the feaft. And they cried out all at once, faying, Away with this man, and releafe unto us Barabbas: (who for a certain fedition made in the city, and for murder, was cast into prifon.) Pilate, therefore, willing to release Jesus, spake again to them. But they cried, faying, Crucify him, crucify him. And he faid unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chaftife him, and let him go. And they were infrant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave fentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had defired; but he delivered Jefus to their will. And, as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the crofs, that he might bear it after Jefus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jefus, turning unto them, faid, Daughters of Jeruialem, weep not forme, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall fay, Blessed are the barren, and the wombs that never bare. and the paps which never gave fuck. Then shall they begin to far

GOOD-FRIDAY.

to the mountains, Fall on us; and to the hills, Cover us. For if they do thefe things in a green tree, what shall be done in the dry? And there were also two others, maletactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then faid Jefus, Father, forgive them; for they know not what they do. And they parted his raiment, and caft lots. And the people flood beholding; and the rulers also with them derided him, faying, He faved others, let him fave himfelf, if he be Christ, the chosen of God. And the foldiers also mocked him, coming to him, and offering him vinegar, and faying, If thou be the king of the Jews, fave thyfelf. And a fuperfeription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, faying, If thou be Chrift, fave thyfelf and us. But the other, answering, rebuked

red

no

ofe

10, to

ot

ville

ale

re-

est.

ayre-

for

ty,

ori-

to

m.

ity

nto

hat

nd

vill

im

ud

be

em

ed. it

he

fe-

ito

out ill.

ley

re-

ry,

115,

us.

eat

en,

ed

m,

ep

ves

ld,

ch

ar-

re,

ve

ay

to

him, faying, Doest not thou fear God, feeing thou art in the fame condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amifs. And he faid unto Jefus, Lord, remember me when thou comest into thy kingdom. And Jefusfaid unto him, Verily I fay unto thee, To-day thalt thou be with me in Paradife. And it was about the fixth hour, and there was a darkness over all the earth until the ninth hour. And the fun wasdarkened, and the vail of the temple was rent in the midft. And when Jefus had cried with a loud voice he faid, Father, into thy hands I commend my fpirit: and, having faid thus, he gave up the ghoft. Now, when the centurion faw what was done he glorified God, faying, Certainly this was a righteous man. And all the people that came together to that fight, beholding the things which were done, fmote their breafts and returned. And all his acquaintance, and the women that followed him from Galilee, ftood afar off, beholding these things.

GOOD-FRIDAY.

LmightyGod, we befeech thee graciously to behold this thy family, for which our Lord Jefus Christ was contented to be betrayed, and given up into the hands of wicked men, and to fuffer death upon the crofs; who now li-

The Collects.

vethandreigneth with thee and the Holy Ghoft, ever one God, world.

without end. Amen. Lmighty and everlasting God, 1 by whose Spirit the whole body of the Church is governed and fanctified; Receive our supplications and prayers, which we offer

before thee for all estates of men in thy holy Church; that every member of the same, in his vocation and ministry, may truly and godly ferve thee, through our Lord and Saviour Jesus Christ. Amen.

Merciful God, who hast made all men, and hatest nothing that thou halt made, nor wouldest the death of a finner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Here ticks; and take from them all ignorance, hardnefs of heart, and contempt of thy word; and so fetch them home,

D 5

blefled

bleffed Lord, to thy flock, that they may be faved among the remnant of the true Ifraelites, and be made one fold under one Shepherd, Jefus Chrift our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

The Epifile. Heb. x. 1.

THE law, having a shadow of good things to come, and not the very image of the things, can never with those facrifices, which they offered year by year continually, make the comers thereunto perfect: For then, would they not have ceased to be offered? becaufe that the worshippers, once purged, fhould have had no more conscience of fins. But in those facrifices there is a remembrance again made of fins every year: For it is not possible that the blood of bulls and of goats should take away fins. Wherefore, when he cometh into the world he faith, Sacrifice and offering thou wouldcit not, but a body haft thou prepared me: In burnt-offerings and facrifices for fin thou haft had no pleafure: Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice, and offering, and burnt-offerings, and offering for fin, thou wouldest not; neither hadst pleafure therein, (which are offered by the law;) then faid he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are fanctified, through the offering of the body of Jefus Chrift once for all. And every prieft standeth daily ministering, and offering oftentimes the fame facrifices, which can nevertake awayfins: But this man, after he had offered

one facrifice for fins, for ever fat down on the right hand of God; from henceforth expecting till his enemies be made his footftool. For by one offering he hath perfected for ever them that are fanctified: Whereof the Holy Ghoft also is a witness to us: For after that he had faid before, This is the covenant that I will make with them, After those days, faith the Lord, 1 will put my laws into their hearts, and in their minds will I write them: and their fins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for fin. Having, therefore, brethren, boldnessto enter into the holieft by the blood of Jefus, by a new and living way, which he hath confecrated for us through the vail, that is to fay, his flesh: And having an high Priest over the house of God, let us draw near with a true heart, in full affurance of faith, having our hearts iprinkled from an evil confcience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promifed;) and let us confider one another, to provoke untolove, and to good works: Not forfaking the affembling of ourselves together, as the manner of fome is; but exhorting one another: and fo much the more, as ye fee the day approaching.

The Gofpel. St. John xix. 1.

Pilate, therefore, took Jefus, and feourgedhim. And the foldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and faid, Hail, king of the Jews! and they fmote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth

GOOD-FRIDAY.

forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate faith unto them, Behold the man! When the chief priefts, therefore, and officers faw him, they cried out, faying, Crucify him, crucify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himfelf the Son of God. When Pilate, therefore, heard that faying he was the more afraid; and went again into the judgment-hall, and faith unto Jelus, Whence art thou? But Jefus gave him no answer. Then faith Pilateunto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jefus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater fin. And from thenceforth Pilate fought to release him: but the Jews cried out, faying, If thou let this man go thou art not Cefar's friend: whofoever maketh himfelf a king speaketh against Cefar. When Pilate, therefore, heard that faying he brought Jefus forth, and fat down in the judgment-feat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paflover, and about the fixth hour: and he faith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilatefaith unto them, Shall I crucify your king? The chief priefts answered, We have no king but Cefar. Then delivered he him therefore unto them

it

18

ì

d

:

a

le

e-

n,

, 1

S,

te

es

W,

18

g,

n-

of

V,

us

118

eft

W

af-

rts

ce,

ire

ro-

er-

-0

ne

nd

the

er,

ex-

ich

ap-

ind

ers

and

on

ail,

ote

ere-

iith

nim

orth

to be crucified: and they took Jefus, and led him away. And he, bearing his crofs, went forth into a place called, The place of a fcull. which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either fide one, and Jefus in the midst. And Pilate wrote a title, and put it on the crofs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jefus was crucified was nigh to the city: and it was written in Hebrew, and Greek, Then faid the chief and Latin. priests of the Jews to Pilate, Write not, The king of the Jews; but that he faid, I am king of the Jews. Pilate answered, What I have written, I have written. Then the foldiers, when they had crucified Jefus, took his garments, and made four parts, to every foldier a part, and also his coat: now, the coat was without feam, woven from the top throughout. faid therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which faith, They parted my raiment among them, and for my vefture they did caft lots. These things, therefore, the foldiers did. Now, there stood by the cross of Jesus his mother, and his mother's fifter, Mary the wife of Cleopas, and Mary Magdalene. When Jefus, therefore, faw his mother, and the disciplestanding by whom he loved, he faith unto his mother, Woman, behold thy Son! Then faith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this Jefus, knowing that all things were now accomplished. D 6 that

EASTER EVEN.

that the Scripture might be fulfilled, faith, I thirft. Now there was fet a vefiel full of vinegar: and they filled a fpunge with vinegar, and put it upon hystop, and put it to his mouth. When Jefus, therefore, had received the vinegar, he faid, It is finished: and he bowed his head, and gave up the ghoft. The Jews, therefore, because it was the preparation, that the bodies fhould not remain upon the cross on the fabbath-day, (for that fabbath-day was an high day,) befought Pilate that their legs might be broken, and that they might be taken away. Then came the

foldiers, and brake the legs of the first, and of the other which was crucified with him. But when they cameto Jefus, and faw that he was dead already, they brake not his legs. But one of the foldiers with a spear pierced his side, and forthwith came thereout blood and And he that faw it bare water. record, and his record is true; and he knoweth that he faith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture faith, They shall look on him whom they pierced.

EASTER EVEN.

The Collect.

Rant, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour Jefus Christ; so, by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful refurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epiftle. 1 St. Peter iii. 17. I T is better, if the will of God be fo, that ye fuffer for well-doing than for evil-doing. For Chrift alfo hath once fuffered for fins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which some time were d sobedient, when once the long-fuffering of God waited in the days of Noah, while the ark was a preparing: wherein few, that is, eight fouls, were faved by water. The like

figure whereunto, even baptifm, doth also now fave us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorites, and powers, being made subject unto him.

The Gospel. St. Matth. xxvii. 57. WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himfelf was Jefus' disciple: He went to Pilate, and begged the body of Jefus. Then Pilate commanded the body to be delivered. And, when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hew nout in the rock: and he rolled a great stone to the door of the fepulchre, and departed. And there was Mary Magdalene, and the other Mary, fitting over against the sepulchre. Now, the next day that followed the day of the preparation, the chief priests

EASTER DAY.

and Pharifees came together unto Pilate, faying, Sir, we remember that that deceiver faid, while he was yet alive, After three days I will rife again. Command, therefore, that the fepulchre be made fure until the third day, left his disciples come by night, and steal

C

13

18

is

h

1-

re id

at

gs

re

n,

all

d.

m,

he

ſħ,

ce

on

to-

nd

es,

ect

57.

ere

na-

m-

ent

r of

the

hen

he

th,

nb,

ck:

the

ed.

ne,

the

of

efts

and

him away, and fay unto the people, He is rifen from the dead: fo the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as fure as ye can. So they went and made the sepulchre sure, fealing the stone, and setting a watch.

EASTER DAY.

At Morning Prayer, instead of the Pfalm, (O come let us, &c.) these Anthems shall be sung or said.

CHRIST our paffover is facificed for us: therefore let us keep the feaft: Not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of fincerity and truth. I Cor. v. 7.

CHrift being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. Rom. vi. 9.

CHrist is risen from the dead: and become the first-fruits of them that slept. For fince by man came death; by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive. I Cor. XV. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost; Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

A Lmighty God, who, through thine only begotten Son Jefus Christ, hast overcome death, and opened unto us the gate of ever-

lafting life; We humbly befeechthee, that as, by thy fpecial grace preventing us, thou doft put into our minds good defires; to by thy continual help we may bring the fame to good effect, through Jefus Chrift our Lord, who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end. Amen.

The Epiftle. Col. iii. 1.

IF ye then be rifen with Christ, I feek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupifence, and covetoufness, which is idolatry: for which things' fake the wrath of God cometh on the children of disobedience. In the which ye also walked fome time, when ye lived in them.

The Gospel. St. John xx. 1.

The first day of the week cometh
Mary Magdalene early, when
it was yet dark, unto the sepulchre,
and

Monday in EASTER WEEK.

and feeth the stone taken away from the fepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jefus loved, and faith unto them, They have taken away the Lord out of the fepulchre, and we know not where they have laid him. Peter, therefore, went forth, and that other disciple, and came to the fepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the fepulchre: And he, stooping down, and looking in, faw the

linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the fepulchre, and feeth the linen clothes lie; and the napkinthat was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the fepulchre, and he faw and believed. For as yet they knew not the Scripture, that he must rife again from the dead. Then the disciples went away again unto their own home.

Monday in EASTER WEEK.

The Collect.

Lmighty God, who, through thy only begotten Son Jeius Christ, hast overcome death, and opened unto us the gate of everlafting life; We humbly befeech thee, that as, by thy special grace preventing us, thou doft put into our minds good defires; to by thy continual help we may bring the fame to good effect, through Jefus Chrift our Lord, who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end. Amen.

For the Epiftle. Acts x. 34.

PEter opened his mouth, and faid, Of a truth I perceive that God is no refpecter of perfons; but in every nation he that feareth him, and worketh righteoufness, is accepted with him. The word which God fent unto the children of Ifrael, preaching peace by Jefus Christ, (he is Lord of all;) that word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jefus of Nazareth with the Holy Ghoft, and

with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witneffes of all things which he did, both in the land of the Jews, and in Jerufalem; whom they flew, and hanged on a tree: Him God railed up the third day, and shewed him openly; not to all the people, but unto witnesses cholen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to teftify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that, through his name, whofoever believeth in him shall receive remission of fins.

The Gofpel. St. Luke xxiv. 13. DEHOLD, two of his disciples b went that same day to a village called Emmaus, which was from Jerufalem about threefcore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed toge-

Tuesday in EASTER WEEK.

ther, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he faid unto them, What manner of communications are these that ye have one to another, as ye walk, and are fad? And the one of them, whose name was Cleopas, answering, faid unto him, Art thou only a stranger in Jerufalem, and hast not known the things which are come to pass there in these days? And he faid unto them, What things? And they faid unto him, Concerning Jefus of Nazareth who was a prophet mighty in deed and word before God and all the people: And how the chief priefts, and our rulers, delivered him to be condemned to death, and have crucified him. But we trufted that it had been he who should have redeemed Ifrael: and, befide all this, to-day is the third day fince thefe things were done. Yea, and certain women also of our company made usaftonished, which were early at the fepulchre; and, when they found not his body, they came, faying, That they had also feen a vifion of angels, which faid that he was alive. And certain of them who were with us went to the fepulchre, and found it even fo as the women had faid; but him

it

n

a

0

ft

d

W

It

n

0

ng

re

bc

it-

d,

nd

W,

od

ed

le,

re

eat

ofe

ed nd

ras

ge

at,

re-

3.

les

vil-

vas

ore

ge-

nad

us,

ge-

er,

they faw not. Then he faid unto them, O fools, and flow of heart to believe all that the prophets have spoken! Ought not Christ to have fuffered these things, and to enter into his glory? And beginning at Mofes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himfelf. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they conftrainedhim, faying, Abidewith us; for it is toward evening, and the day is far fpent. And he went in to tarry with them. And it came to pais, as he fat at meat with them, he took bread, and bleffed it, and brake, and gave to them. And their eyes were opened, andtheyknewhim, andhe vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerufalem, and found the eleven gathered together, and them that were with them, faying, The Lord is rifen indeed, and bath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in EASTER WEEK.

A Lmighty God, who through thy only begotten Son Jefus Chrift, haft overcome death, and opened unto us the gate of everlafting life; We humbly befeech thee, that as, by thy special grace preventing us, thou dost put

The Collect.

grace preventing us, thou doft put into our minds good defires; so by thy continual help we may bring the same to good effect, through Jefus Chrift our Lord, who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end. Amen.

MEn and brethren, children of the flock of Abraham, and whosoever amongyous feareth God, to you is the word of this falvation fent. For they that dwell at Jerusalem, and their rulers, because

they

Tuesday in EASTER WEEK.

they knew him not, nor yet the voices of the prophets which are read every fabbath-day, they have fulfilled them in condemning him. And though they found no caufe of death in him, yet defired they Pilate that he should be flain. And, when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead. And he was feen many days of them which came up with him from Galike to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promife which was made unto the fathers, God hath fulfilled the fame unto ustheir children, in that he hath raised up Jesus again; as it is also written in the second Pfalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he faid on this wife, I will give you the fure mercies of David. Wherefore he faith alfo in another pfalm, Thou shalt not faffer thine holy One to fee corruption. For David, after he had ferved his own generation by the will of God, fell on fleep and was laid unto his fathers, and faw corruption: But he whom God raifed again faw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of fins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, left that come upon you which is fpoken of in the prophets, Behold, ye despifers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wife believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

TEfus himfelf flood in the midft of them, and faith unto them, Peace be unto you. But they were terrified and affrighted, and fupposed that they had feen a spirit. And he faid unto them, Why are ye troubled? and why do thoughts arife in your hearts? Behold my hands and my feet, that it is I myfelf: handle me and fce; for afpirit hath not flesh and bones, as ye fee me have. And, when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he faid unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he faid unto them, These are the words which I fpake unto you, while I was yet with you, that all things must befulfilled which were written in the law of Moses, and in the Prophets, and in the Pfalms, Then opened concerning me. he their understanding, that they might understand the Scriptures, and faid unto them, Thus it is written, and thus it behoved Christ to fuffer, and to rife from the dead the thirdday: and that repentance and remission of fine thould be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after EASTER.

The Collect.

Limighty Father, who hast given thine only Sontodie for our fins, and to rife again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epifle, I St. John v. 4.

W Hatfoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, bat he that believeth that Jefus is the Son of God? This is he that came by water and blood, even Jefus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three e one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and thele three agree in one. If we receive the witness of men, the witness of God is greater': for this is the witness of God, which he hath teftified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life of God.

The Gofpel. St. John xx. 19.

THE fame day at evening, be-I ing the first day of the week, when the doors were thut where the disciples were affembled for fear of the Jews, came Jefus, and flood in the midft, and faith unto them, Peace be unto you. And, when he had fo faid, he shewed unto them his hands and his fide. Then were the disciples glad when they faw the Lord. Then faid Jefus to them again, Peace be unto you: As my Father hath fent me, even fo fend I you. And, when he had faid this, he breathed on them, and faith unto them, Receive ye the Holy Ghost. Whose foever fins ye remit, they are remitted unto them; and whole foever fins ye retain, they are retained.

The Second Sunday after EASTER.

The Collect.

A Lmighty God, who hast given thine only Son to be unto us both a facrifice for fin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epiffle. 1 St. Peter ii. 19.

This is thankworthy, if a man for confcience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well, and fuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christalio suffered for us, leaving us an example, that

in

ers,

rI

ork

ve,

Ou.

36.

idst

em,

ere

up-

rit.

are

shts

my

is I

for

s, as

had

his

hile

and lave

gave

and

ook

And

the

tall

vere

and

lms,

ened they

res,

ift to

the

and

ach-

ous,

d ye

you,

The Third Sunday after EASTER.

yeshould follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgethrighteously: Who his own felf bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going aftray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that

is an hireling, and not the shepherd, whose own the sheep are not, feeth the wolf coming, and leaveth the sheep, and fleeth; and the wolfcatcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the goodshepherd, and know my sheep, and am known of mine. As the Father knoweth me, even fo know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice: and there shall be one fold, and one shepherd.

The Third Sunday after EASTER.

The Collect.

A Lmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

Dearly beloved, I befeech you, as ftrangers and pilgrims, abstain from sleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are

fent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: Asfree, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St. John xvi. 16. JEsus said to his disciples, A little while, and ye shall not see me; and again, A little while, and ye shall see me; because I go to the Father. Then faid fome of his disciples among themselves, What is this that he faith unto us, A little while, and ye shall not seeme; and again, A little while, and ye shall fee me; and, Because I go to the Father? They said therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jefus knew that they were defirous to ask him, and faid unto them, Do ye enquire among vourfelves

The Fourth Sunday after EASTER.

yourselves of that I said, A little while, and ye shall not see me; and again, A little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be forrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath forrow,

hep-

not,

iveth

the

ereth

eeth.

and

n the

neep,

s the

lown other

ot of

ring,

and

one

ment

ife of

s the

oing

gno-

, and

cloak

fer-

men.

God.

16.

little

me;

id ve

o the

f his

Vhat

little

and

fhall

the

fore,

little

they lfaid long elves because her hour is come: but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world. And yenow, therefore, have forrow: but I will see you again; and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after EASTER.

The Collect.

Almighty God, who alone canft order the unruly wills and affections of finful men; Grant unto thy people, that they may love the thing which thou commandeft, and defire that which thou doft promife; that fo, among the fundry and manifold changes of the world, our hearts may furely there be fixed where true joys are to be found, through Jefus Chrift our Lord. Amen.

The Epistle. St. James i. 17.

E Very good gift, and every per-fect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be fwift to hear, flow to fpeak, flow to wrath; for the wrath of man worketh not the righteoufness of God. Wherefore lay apart all filthinefs, and fuperfluity of naughtines; and receive with meekness the ingrafted word, which is able to fave your fouls.

The Gospel. St. John xvi. 5. Efus faid unto his disciples, Now I go my way to him that fent me, and none of you asketh me, Whither goeft thou? But because I have faid thefe things unto you forrow hath filled your heart. Novertheless I tell you the truth, It is expedient for you that I go away: for if Igo not away the Comforter will not come unto you; but if I depart I will fend him unto you. And, when he is come, he will reprove the world of fin, and of righteoufness, and of judgment. Of fin; because they believe not on me: Of righteousness; because I go to my Father, and ye fee me no more: Of judgment; because the prince of this world is judged. I have yet many things to fay unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will thew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore faid I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after EASTER.

The Collect.

Lord, from whom all good things do come; Grant to us thy humble fervants, that by thy holy infpiration we may think those things that be good, and by thy merciful guiding may perform the fame, through our Lord Jefus Christ. Amen.

The Epistle. St. James i. 22.

BEye doers of the word, and not hearers only, deceiving your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himfelf, and goeth hisway, and straightway forgetteth what manner or man he was. But whofo looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but, eft all things, and needest not that a doer of the work, this man shall be bleffed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23. TErily, verily, I fay unto you, Whatfoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Alk, and ye shall receive, that your joy may be full. Thefethings have I spoken unto you in proverbs; the time corneth when I shall no more speak unto you in proverbs, but I shall fhew you plainly of the Father. At that day ye shall ask in my name; and I tay not unto you that I will pray the Father for you; for the Father himself loveth you, becanfe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples faid unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we fure that thou knowany man should ask thee: by this we believe that thou cameft forth from God. Jefus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Pather is with me. Thefe things I have spoken unto you, that in me ye might have peace. In the world ye fhall have tribulation: but be of good cheer, I have overcome the world.

The ASCENSION DAY.

The Collect.

Rant, we befeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jefus Chrift to have ascended into the heavens; fo we may also in heart and mind thither afcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. Amen.

For the Epifele. Acts i. I.

THE former treatife have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he

Sunday after ASCENSION DAY.

was taken up, after that he thro' the Holy Ghoft had given commandments to the apostles whom he had choien. To whom also he fliewed himfelf alive after his paffion, by many infallible proofs, being feen of them forty days, and fpeaking of the things pertaining to the kingdom of God: And being affembled together with them, commanded them that they flould not depart from Jerusalem, but wait for the promise of the Father, which, faith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not manydays hence. When they, therefore, were come together, they asked of him, faying, Lord, wilt thou at this time reftore again the kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons which the Father hath put in his own power. But ye thall receive power, after that the Holy Ghoft is come upon you; and ye shall be witnesses unto me, both in Jerufalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had fpoken thefe things, while they beheld, he was taken up, and a cloud received him out of their fight. And while they looked fledfaftly toward heaven,

as he went up, behold, two men flood by them in white apparel; which alfo faid, Ye men of Galilee, why fland ye gazing up into heaven? This fame Jefus, which is taken up from you into heaven, fhall so come in like manner as ye have seen him go into heaven.

The Gofpel. St. Mark xvi. 14.

Etus appeared unto the eleven as I they fat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had feen him after he was rifen. And he faid unto them, Goye into all the world, and preach the gofpel to every creature. Hethat believeth and is baptized shall be faved; but he that believeth not shall be damned. And theie figns shall follow them that believe: In my name shall they cast outdevils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the fick, and they shall r cover. So then, after the Lord had fpoken unto them, he was received up into heaven, and fat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with figns tollowing.

Sunday after ASCENSION DAY.

God, the King of glory, who haft exalted thine only Son Jefus Chrift with great triumph unto thy kingdom in heaven; We befeech thee, leave us not comfortlefs; but fend to us thine Holy Ghoft to comfort us, and exalt us unto the fame place whither our Saviour Chrift is gone before, who liveth and reigneth

with thee and the Holy Ghoft, one God, world without end. Amen.

The Epistle. I St. Peter iv. 7.

THE end of all things is at hand: be ye, therefore, fober, and watch unto prayer. And above all things have fervent charity among your elves; for charity thall cover the multitude of fins. Use hospitality one to another without grudging.

ked d ye may oken ime

her. my you you;

and rome Fa-

d go faid thou erb.

that this orth

the ome, very eave

not with oken light lye

e of

Holy

ve I of all and

h he was

WHITSUNDAY.

grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth; that God in all things may be gloristed through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26, Se.
When the Comforter is come, whom I will fend unto you from the Father, even the Spirit of

truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I fpoken unto you, that ye should not be offended. They shall put you out of the fynagogues; yea, the time cometh, that who loever killeth you will think that he doeth God fervice. And thefethings will they do unto you, because they have not known the Father nor me: But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

WHITSUNDAY.

The Collect.

OD, who, as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by thy fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, thro' the merits of Christ Jesus our Saviour; who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epifle. Acts ii. 1. WHen the day of Pentecoft was fully come, they were all with one according one place. And fuddenly there came a found from heaven, as of a rushing mighty wind, and it filled all the house where they were fitting. there appeared unto them cloven tongues, like as of fire, and it fat upon each of them: And they were all filled with the Holy Ghoft, and began to fpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerufalem, Jews, devout men, out of every nation under

heaven. Now, when this was noif. ed abroad, the multitude came together, and were confounded, because that every man heard them fpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Afia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libva about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians, we do hear them fpeak in our tongues the wonderful works of God.

The Gospel. St. John. xiv. 15.

JESUS said unto his disciples, If yeloveme, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not,

neither

Monday in WHITSUN WEEK.

neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world feeth me no more; but ye fee me: because I live, ye shall live alfo. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hathmycommandments, andkeepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas faith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jefus answered and faid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make He that our abode with him. loveth me not keepeth not my favings: and the word which ye hear is not mine, but the Father's

the

ind

ule

the

ve I

put

yea,

ever

beth

Will

they

nor

told

fhall

rat I

noil-

ne to-

1, be-

them

And

mar-

r, Be-

fpeak every

erein, and

dwel-

udea,

, and

lia, in

Libya

rs of

Cretes

them

mder-

. I5.

les, li

nand-

ne Fa-

other

lewith

irit of

cannot

n not,

leither

which fent me. Thefe things have I spoken unto you, being yet prefent with you. But the Comforter, which is the Holy Ghost, whom the Father will fend in my name, he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ve might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even fo I do.

Monday in WHITSUN WEEK.

The Collect.

OD, who, as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy boly Spirit; Grant us by the fame Spirit to havea right judgment in all things, and evermore to rejoice in his holy comfort, thro' the merits of Christ Jesusour Saviour; who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epiftle. Acts x. 34.

Then Peter opened his mouth, and faid, Of a truth I perceive that God is no respecter of persons; but in every nation, he that searethhim, and worketh righ-

teourness, is accepted with him. The word which God fent unto the children of Ifrael, preaching peace by Jefus Chrift; (he is Lord of all ;) that word, I fay ye, know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jefus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they flew, and hanged on a tree: Him God raifed up the third day, and shewed him openly; not to all

the

Tuesday in WHITSUN WEEK.

the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to teffify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that, through his name, whofoever believeth in him shall receive remission of fins. While Peter yet spake these words the Holy Ghoft fell on all them who heard the word. And they of the circumcifion who believed were aftonished, as many as came with Peter, because that on the Gentiles alfo was poured out the gift of the Holy Ghoft. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that thefe should not be baptized, who have received the Holy Ghoft as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gofpel. St. John iii. 16. OD foloved the world, that he G gave his only begotten Son, that whofoever believeth in him flieuldnotperiff, buthave everlaft. ing life. For God fent not his Son into the world to condemn the world, but that the world through dim might be faved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and menloveddark. nefsrather than light, becaufotheir deeds were evil, For every one that

doeth evil hateth the light, neither

cometh to the light, left his deeds

should be reproved. But he that

doeth truth cometh to the light,

that his deeds may be made mani-

fest that they are wrought in God.

Tuesday in WHITSUN WEEK.

The Collect.

OD, who, as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, thro' the merits of Christ Jesus our Saviour; who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epiftle. Acts viii. 14.

When the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were

come down, prayed for them, that they might receive the Holy Ghok. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jefus.) Then laid they their hands on them, and they received the Holy Ghoft.

The Gofpel. St. John x. 1.

VErily, verily, I fay unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the sheepherd of the sheep. To him the poster openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth

the

TRINITY SUNDAY.

them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will slee from him: for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I

Try

5.

the

ion,

him

laft-

Son

the

ough

thev-

emnot be-

y be-

isthe

come

dark-

otheir

e that

either

deeds

e that

light,

mani-

1 God.

m, that

Gholt.

1 upon

y were

ie Lord

y their

eceived

X. I.

to you

t by the

it climb-

the fame

But he

or is the

To him

he theep

alleth his

leadeth

then

fay unto you, I am the door of the fheep. All that ever came before me are thieves and robbers; but the fheep did not hear them. I am the door; by me if any man enter in he shall be faved, and shall go in and out, and find pafture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY SUNDAY.

The Collect.

A Lmighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseechthee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. Amen.

For the Epiflle. Rev. iv. 1.

Fterthis Hooked, and, behold, A a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which faid, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was fet inheaven, and one fat on the throne, and he that fat was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in fight like unto an And round about the emerald. throne were four and twenty feats; and upon the feats I faw four and twenty elders fitting, clothed in white raiment; and they had on

their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were feven lamps of fire. burning before the throne, which are the feven spirits of God. And before the throne there was a fea of glass like unto crystal: and in the midft of the throne, and round about the throne, were four beafts full of eyes before and behind. And the first beast was like a lion, and the fecond beaft like a calf. and the third beaft had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts had each of them fix wings about him; and they were full of eyes within; and they reft not day and night, faying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beatts give glory, and honour, and thanks to him that fat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worship him that liveth for ever and ever, and caft their crowns before the throne, faying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haft created all things, and for thy pleasure they are and were created.

-14

The First Sunday after TRINITIN

The Goffel. St. John iii. 1. Here was a man of the Pharifees, named Nicodemus, a ruler of the Jews. The fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do thefe miracles that thou doeft except God be with him. Tefus answered and faid unto him, Verily, verily, I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a manbe born when he is old? can he enter the fecond time into his mother's womb and be born? Jefus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be The wind bloweth born again.

where it lifteth, and thou hearest the found thereof; but canst not tell whence it cometh, and whither it goeth; fo is every one that is born of the Spirit. Nicodemus anfwered and faid unto him, How can these things be? Jestis answered and faid unto him, Art thou a mafter of Ifrael, and knowest not thefe things? Verily, verily, I fay unto thee, We speak that we do know, and tellify that we have feen, and ye receive not our witnefs. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the ferpent in the wilderness, even fo must the Son of man be lifted up; that whofoever believeth in him should not perish, but have eternal life.

The First Sunday after TRINITY.

The Collect.

GOD, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed, thro' Jesus Christ our Lord. Amen.

The Epifle. 1 St. John iv. 7.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifelted the love of God toward us, because that God fent his only be-

gotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have feen, and do teftily, that the Father fent the Son to be the Saviour of the world. Wholeever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and

The Second Sunday after TRINITY.

he that dwelleth in love dwelleth in God, and God in him. Herein is our love made ; feet, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love cafteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath feen, how can be love God whom he hath not feen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. St. Luke xvi. 19.

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of fores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his fores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in

11

C

SW

ein.

riit

ion

we her.

me.

cted

t we

be-

pirit.

ftilly,

to be

holo-

is the

ahim,

have

e that

e; and

hell he lifted up his eyes, being in torments, and feeth Abraham afar off, and Lazarus in his bosom. And he cried, and faid, Father Abraham, have mercy on me; and fend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham faid, Son, remember that thou in thy lifetime receivedftthygoodthings, and likewife Lazarus evil things; but now he is comforted, and thou art tormented. And befides all this, between us and you there is a great gulf fixed: fo that they who would pass from hence to you cannot; neither can they pals to us that would come from thence. Then he faid, I pray thee, therefore, father, that thou wouldest fend him tomy father's house: for I have five brethren; that he may tellify unto them, left they also come into this place of torment. Abraham faith unto him, They have Mofes and the prophets; let them hear them. And he faid, Nay, father Abraham: but if one went unto them from the dead they will repent. And he faid unto him, If they hear not Moles and the prophets, neither will they be perfuaded though one rofe from the dead.

The Second Sunday after TRINITY.

The Collett.

Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we befeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

MARVEL not, my brethren, if the world hate you. We

know that we have paffed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and feeth his brother have need, and shutteth up his bowels of com-

E 2

pathon

The Third Sunday after TRINITY.

passion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall affure our hearts before him. For if our heart condemn us, God is greater than our heart, and know-Beloved, if our eth all things. heart condemn us not, then have we confidence towards God. And whatfoever we ask we receive of him, because we keep his commandments, and do those things that are pleafing in his fight. And this is his commandment, that we should believe on the name of his Son Jefus Chrift, and love one another, as he gave us command-And he that keepeth his ment. commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gofpel. St. Luke xiv. 16.

A Certain man made a great fupper, and bade many; and fent his fervant at fupper-time to

fay to them that were bidden, Come, for all things are now ready. And they all with one confent began to make excuse. The first faid unto him, I have bought a piece of ground, and I must needs go and fee it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excufed. And another faid, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his lord these things. Then the master of the house, being angry, faid to his fervant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou hast commanded, and yet there is room. And the Lord faid unto the fervant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I fay unto you, that none of those men which were bidden shall taste of my fupper.

The Third Sunday after TRINITY.

The Collect.

Lord, we befeech thee mercifully to hear us; And grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all daugers and adversities, through Jesus Christ our Lord. Amen.

The Epiftle. 1 St. Peter v. 5.

A LL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; cafting all your care upon him, for he careth for you. fober, be vigilant; because your adversary the devil, as a roaring hion, walkethabout, feeking whom he may devour. Whom refift ftedfast in the faith; knowing that the fame afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, fettic.

The Fourth Sunday after TRINITY.

fettle you. To him be glory and dominion for ever and ever. Amen.

The Gofpel. St. Luke xv. 1.

THEN drew near unto him all the publicans and finners for the publicans and finners for to hear him. And the Pharifees and fcribes murmured, faying, This man receiveth finners, and eateth with them. And he spake this parable unto them, faying, What man of you, having an hundred fheep, if he lofe one of them, doth not leave the ninety and nine in the wilderness, and go after that which is loft, until he find it? And, when he hath found it, he layeth it on his shoulders rejoicing. And, when he cometh home, he calleth together his friends and neighbours,

faying unto them, Rejoice with me, for I have found my sheep which was loft. I fay unto you, That likewise joy shall be in heaven over one finner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of filver, if the lofe one piece, doth not light a candle, and fweep the house, and seek diligently till she find it? And, when the hath found it, she calleth her friends and her neighbours together, laying, Rejoice with me, for I have found the piece which I had Likewife I fay unto you, There is joy in the prefence of the angels of God over one finner that repenteth.

The Fourth Sunday after TRINITY.

The Collett.

GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon usthy mercy, that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

ot

10

ue

OH

Be

III

ng

OTI

ed-

the

ned

the

ace,

rnal

that

ake

hen,

ettic

The Epistle. Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glo-

rious liberty of the children of God. For we know that the whole creation groaneth and travaileth inpain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gofpel. St. Luke vi. 36.

BE ye, therefore, merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both

E 3.

The Fifth Sunday after TRINITY.

fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how caust thou say to thy brother,

Brother, let me pull out the mote that is in thine eye, when thou thyfelf beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after TRINITY.

The Collett.

RANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jefus Christ our Lord. Amen.

The Epifle. 1 St. Peter iii. 8. BE ye all of one mind, having compassion one of another: love as brethren, be pitiful, be conrecous; not rendering evil for evil, or railing for railing; but contrariwife bleffing; knowing that ve are thereunto called, that ve should inscrit a bleffing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile. Let him eschew evil, and do good; let him feek peace, and enfue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteouthefs' fake, happy are ye; and be not afraid of their terror, neither be troubled; but fanctify the Lord God in your hearts.

The Gofpel. St. Luke v. I.

I Teame to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake

of Gennefareth; and faw two ships flanding by the lake: but the fifther. men were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he fat down, and taught the people out of the ship. Now, when he had left fpeaking, he faid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, faid unto him, Mafter, we have toiled all the night, and have taken nothing; nevertheless at thy word! will let down the net. And, when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, fo that they began to fink. When Simon Peter faw it, he fell down at Jefus' knees, faying, Depart from me; for I am a finful man, O Lord. For he was aftonished, and all that were with him, at the draught of the fishes which they had taken: And fo was also James and John, the fons of Zebedee, who were partners with Simon. And Jefus faid unto Simon, Fear net; from henceforth thou shalt catch men. And, when they had brought their fhips to land, they forfook all, and followed him. The

The Sixth Sunday after TRINITY.

The Collett.

GOD, who hast prepared for them that love thee such goodthings as pass man's understanding; Pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can defire, through less Christ our Lord. Amen.

The Epifle. Rom. vi. 3.

K Now ye not, that fo many of us as were baptized into Jefus Chrift, were baptized into his death? Therefore we are buried with him by baptifm into death: that like as Christ was raised up from the dead by the glory of the Father, even fo we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his refurrection: Knowing this, that our old man is crucified with him, that the body of fin might be destroyed, that henceforth we should not serve fin. For he that is dead is freed from fin. Now, if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto fin once; but in that he liveth, he liveth unto God. Likewife reckon

ye alfo yourfelves to be dead indeed unto fin; but alive unto God, through Jefus Christ our Lord.

The Gofbel. St. Matth. v. 20.

Efus faid unto his disciples, Ex-J cept your right councis shallexceed the righteouthets of the feribes and Pharifees, ye shall in no cafe enter into the kingdom of beaven. Ye have heard that it was faid by them of old time, Thou fhalt not kill: and whofoever shall kill shall be in danger of the judgment. But I fay unto you, that who oever is angry with his brother without a cause shall be in danger of the judgment: and whofoever shall fay to his brother, Raca, shall be in danger of the council: but whofoever shall fay, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree withthine adverfary quickly, whiles thou art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou halt paid the uttermost farthing.

The Seventh Sunday after TRINITY.

Ord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, throug a Jesus Christ our Lord.

The Collect.

e

S

e,

n.

ar

ilt

ad

cy

he

Amen.

The Epifle. Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, andtoiniquity, untoiniquity; even sonow yield your members servants to righteousness, unto holiness. For when ye were the servants of sin

The Eighth Sunday after TRINITY.

were free from righteoufnefs. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now, being made free from fin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of fin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. I.

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses

they will faint by the way: for diverse of them came from far. And his disciples answered him, From whence can a man fatisfy these men with bread here in the wilderness? And he asked them. How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his disciples to fet before them: and they did fet them before the people. And they had a few small fishes; and he bleffed, and commanded to fet them also before them. So they did eat, and were filled: and they took up, of the broken meat that was left, feven baskets. And they that had eaten were about four thousand, and he sent them away.

The Eighth Sunday after TRINITY.

The Collect.

GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly befeech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Gofpel. Rom. viii. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gofpel. St. Matth. vii. 15. BEware of false prophets, which come to you in sheep's clothing, but inwardly they are ravining wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thiftles? Even To every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The

The Ninth Sunday after TRINITY.

The Collect.

Rant to us, Lord, we befeech thee, the Spirit to think and do always fuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jefus Chrift our Lord. Amen.

The Epistle. I Cor. x. I.

Rethren, I would not that ye D should be ignorant, how that all our fathers were under the cloud, and all paffed through the fea: and were all baptized unto Moses in the cloud, and in the fea; and did all cat the fame spiritual meat, and did all drink the fame spiritual drink; (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleafed; for they were overthrown in the wilderness. Now, these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were fome of them; as it is written, The people fat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of ferpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now, all thefe thingshappened unto them for enfamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation

rs

A:

at

er.

ch

ng,

ing

by

pes

ven

rth

ree

ood

uit;

ring

that

it is

fire.

shail

that

fhall ven: f my

The

taken you but fuch as is common to man: but God is faithful, who will not fuffer you to be tempted above that ye are able; but will, with the temptation also, make a way to escape, that ye may be able to bear it.

The Gofpel. St. Luke xvi. 1.

Efusfaid unto his difciples, There: was a certain rich man who had a fleward; and the fame was accufed unto him that he had wafted his goods. And he called him, and faid unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer fleward. Then the fleward faid within himself, What fhall I do? for my lord taketh away from me the flewardship: I cannot dig, to beg I am ashamed. I am refolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him; and faid unto the first, How much owest thou unto my lord? And he faid, An hundred meafures of oil. And he faid unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much owest thou? And he faid, An hundred measures of wheat. And he faid unto him, Take thy bill, and write four core. And the lord commended the unjust steward, because he had done wifely: for the children of this world are in their generation wifer than the children of light. And I iay unto you, Make to yourfelves friends of the mammon of unrighteoulness; that, when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after TRINITY.

The Collect.

Let thy mercifulears, OLord, be open to the prayers of thy humble fervants; and, that they may obtain their petitions, make them to afk fuch things as fhall please thee, through Jesus Christ our Lord. Anex.

The Epifle. I Cor. xii. I.

Oncerning spiritual gifts, bre-I thren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto thefe dumb idols, even as ye were led. Wherefore I give you to underfland, that no man fpeaking by the Spirit of God calleth Jefus accurled; and that no man can fay that Jefus is the Lord, but by the Holy Ghost. Now, there are diverfities of gifts; but the fame Spirit: And there are differences of administrations, but the same Lord: And there are diversities of operations, but it is the fame God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wildom; to another, the word of knowledge, by the fame Spirit; to another faith, by the fame Spirit; to another the gifts of healing by

the fame Spirit; to another the working of miracles; to another prophecy; to another difcerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gofpel. St. Luke xix. 41.

A ND when he was come near, he beheld the city, and wept overit, faying, Ifthou hadft known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Forthedays shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one ftone upon another, because thou knewest not the time of thy vifitation. And he went into the temple, and began to cast out them that fold therein, and them that bought, faying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. he taught daily in the temple.

The Eleventh Sunday after TRINITY.

The Collect.

GOD, who declareft thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epifle. I Cor. xv. I.

Rethren, Ideclare unto you the gofpel which I preached unto you, which also ye have received.

and wherein ye ftand. By which also ye are faved, if ye keep in memory what I preached unto you, unlefs ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our fins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was feen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain un-

The Twelfth Sunday after TRINITY.

to this prefent; but some are fallen afleep. After that, he was feen of James; then of all the apostles; and last of all he was feen of me alio, as of one born out of due time: for I am the least of the apostles, that am not meet to be called an apostle, because I perfecuted the Church of God. But by the grace, of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore, whether it were I or they, fo we preach, and to ye believed.

The Gofpel. St. Luke xviii. 9.

JE fus fpake this parable unto certain which trufted in themfelves

that they were righteous, and defpifed others: Two men went up into the temple to pray; the one a Pharifee, and the other a publican. The Pharifee stood and prayed thus with himself, God, I thank thee that I am not as other men are. extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, ftanding afar off, would not lift up fo much as his eyes unto heaven. but fmote upon his breaft, faying, God be merciful to me a finner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after TRINITY.

The Collett.

A Lmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we defire or deferve; Pour down upon us the abundance of thymercy, forgiving us those things whereof our conscience is a fraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

18

e

d

ch

e-

u,

n.

ot

d,

ns,

nd

he

ing

vas

ve.

ove

or,

un-

The Epifile. 2 Cor. iii. 4.

Such trust have we thro' Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written

and engraven in flones, was glorious, so that the children of livael could not fledfassly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gofpel. St. Mark vii. 31.

JEfus departing from the coafts of Tyre and Sidon, came unto the fea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they befeech him to put his hand upon him. And he took him aside from the multitude, and put his singers into his ears, and he spit, and touched his tongue; and, looking up to heaven, he sighed, and saith unto him, Ephphatha,

The Thirteenth Sunday after TRINITY.

that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, fo much the more a great deal they published it, and were beyond measure astonished, faying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after TRINITY.

The Collect.

A Lmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epifle. Gal. iii. 16.

O Abraham and his feed were I the promises made. He faith not, And to feeds, as of many; but as of one, And to thy feed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promife; but God gave it to Abraham by promife. Wherefore then ferveth the law? It was added because of transgressions, till the feed should come to whom the promife was made; and it was ordained by angels in the hand of a mediator. Now, a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verilyrighteousnessshould have been by the law. But the Scripture hath concluded all unper fin, that the promise by faith of Jefus Christ might be given to them that believe.

The Gofpel. St. Luke x. 23.

Leffed are the eyes which fee If the things that ye fee. For I tell you, that many prophets and kings have defired to fee those things which ye fee, and have not feen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, faying, Mafter, what shall I do to inherit eternal life? He faid unto him, What is written in the law? how readest thou? And he, answering, faid, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy ftrength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou haft answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jefus, And who is my neighbour! And Jefus, answering, faid, A certain man went down from Jerufalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain prieft that way; and, when he faw him, he paffed by on the other fide. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other fide. But a certain Samaritan, as he journeyed,

came

The Fourteenth and Fifteenth Sunday after TRINITY.

came where he was; and, when he faw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him; and what foever thou fpendeft more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou like wise.

The Fourteenth Sunday after TRINITY.

The Collect.

A Lmightyand everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. Amen.

d

e

e

le

t

r-

t-

 \mathbf{ll}

id

he

e,

ve

hy

nd

all

as

m,

his

he,

un-

ur!

cer-

ru-

ong

his

and

ead.

nwc

hen the

Le-

ace,

pais-

cer-

yed,

The Epiftle. Gal. v. 16.

I Saythen, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now, the works of the flesh are manifest, which are thefe, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, feditions, herefies, envyings, murders, drunkenness, revellings, and fuch like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-fuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the slesh, with the affections and lusts.

The Gofpel. St. Luke xvii. 11.

ND it came to pass, as Jesus went to Jerusalem, that he paffed through the midft of Samaria and Galilee. And, as he entered into a certain village, there met him ten men that were lepers, who flood afar off. And they lifted up their voices, and faid, Jesus, master, have mercy on us. And, when he faw them, he faid unto them, Go fnew yourselves unto the priests. And it came to pais that, as they went, they were cleanled. And one of them, when he faw that he washealed, turned back, and with a loud voice glorified God, and fell down on histace at his feet, giving him thanks: and he was a Samari-And Jefus answering, faid, tan. Were there not ten cleanied? But where are the nine? There are not found that returned to give glory to God, fave this stranger. And he faid unto him, Arife, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after TRINITY.

The Collett.

K Eep, we befeech thee, O Lord, thy Church with thy perpetual mercy: And because

the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profit-

The Sixteenth Sunday after TRINITY.

able to our falvation, through Jefus Christ our Lord. Amen.

The Epiftle. Gal. vi. 11.

VE fee how large a letter I have written unto you with mine own hand. As many as defire to make a fair shew in the flesh, they constrain you to be circumcifed; only left they should suffer perfecution for the cross of Christ. For neither they themselves who are circumcifed keep the law; but defire to have you circumcifed, that they may glory in your flesh. But God forbid that I should glory, fave in the crofs of our Lord J. fus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcifion availeth any thing, nor uncircumcifion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Ifrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jefus. Brethren, the grace of our Lord Jesus Christ be with your fpirit. Amen.

The Gofpel. St. Matth. vi. 24.

Noman can ferve two mafters:
for either he will hate the
one, and love the other; or elfe
he will hold to the one, and despise
the other: ye cannot serve God
and mammon. Therefore I say

unto you, Take no thought for your life, what ve shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they fow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are yenot much better than they? Which of you by taking thought can add one cubit unto his ftature? And why take ve thought for raiment? Confider the lilies of the field how they grow: they toil not, neither do they spin; and yet I fay unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God fo clothe the grafs of the field, which to-day is, and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, faying, What shall we eat? or what fhall we drink? or wherewithal fhall we be clothed? (for after all thefe things do the Gentiles feek;) for your heavenly Father knoweth that ye have need of all thefe things. But feek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itfelf: fufficient unto the day is the evil thereof.

The Sixteenth Sunday after TRINITY.

Lord, we befeech thee, let thy continual pity cleanfe and defend thy Church; and, because it cannot continue in fafety without thy succour, preferve it evermore by thy help and goodness, through Jesus Christour Lord. Amen.

The Epifle. Ephef. iii. 13.

I Defire that ye faint not at my tribulations for you, which is your glory. For this caufe I bow my knees unto the Father of our Lord Jefus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according

The Seventeenth Sunday after TRINITY.

according to the riches of his glory, to be ftrengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which paffeth knowledge, that ye might be filled with all the fulness of God. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gofpel. St. Luke vii. 11.

A Nd it came to pass, the day after, that Jesus went into a city called Nain, and many of his

disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only fon of his mother, and the was a widow; and much people of the city was with her. And when the Lord faw her he had compaffion on her, and faid unto her, Weep not. And he came and touched the beir, (and they that bare him flood still,) and he faid, Young man, I fay unto thee, Arife. And he that was dead fat up, and began to fpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, faying, That a great prophet is rifen up among us; and That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after TRINITY.

The Collect.

1-

e

K

d

le

1.

21

Il

t-

16

ny

13

W

ur

he

th

11,

ng

ORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jefus Chrift our Lord. Amen.

The Epistle. Ephes. iv. 1. Therefore, the prifoner of the Lord, befeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-fuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptilm, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1. T came to pais, as Jeius went I into the house of one of the chief Pharifees to eat bread on the fabbath-day, that they watched him. And, behold, there was a certain man before him, who had the dropfy. And Jefus answering. fpake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, faying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the fabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief ! rooms, faying unto them, When thou

The Eighteenth and Nineteenth Sundays after TRINITY.

thou art bidden of any man to a wedding, fit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and

fit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after TRINITY.

The Collect

Ord, we befeech thee, grant thy people grace to withfrand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jefus Chrift; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

When the Pharifeeshad heard that Jefus had put the Sadducees to filence, they were gathered together. Then one of

them, who was a lawyer, asked him a question, tempting him, and laying, Mafter, which is the great commandment in the law? Jefus faid unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great commandment. And the fecond is like unto it, Thou shalt love thy neighbour as thyfelf. On thefe two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jesus asked them, faying, What think ye of Christ? whose fon is he? They fay unto him, The fon of David. He faith unto them, How then doth David in Spirit call him Lord, faying, The LORD faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footftool? If David then call him Lord, how is he his fon? And no man was able to anfwer him a word, neither durft any man (from that day forth) ask him any more questions.

The Nineteenth Sunday after TRINITY.

The Collett.

GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, thro' Jefus Christour Lord. Amen.

The Epiftle. Ephef. iv. 17.

This I say, therefore, and testify in the Lord, that ye henceforth

The Twentieth Sunday after TRINITY.

forth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindnefs of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ve have not fo learned Christ; if fo be that ye have heard him, and have been taught by him, as the truth is in Jeius: that ye put off, concerning the former converfation, the old man, which is corrupt according to the deceitful lufts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteoufness and true holi-Wherefore, putting away lying, fpeak every man truth with his neighbour; for we are members one of another. Be ye angry, and fin not: Let not the fun go down upon your wrath: neither Let him give place to the devil. that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

e

11

d

it

n

11

le

e.

ile

n,

to

in

he

ou

ne

rid

his

mny im

rd.

ify

ce-

rth

And grieve not the holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gofpel. St. Matth. ix. 1.

Efus entered into a fhip, and passed over, and came into his owncity. And, behold, they brought to him a man fick of the palfy, ly-And Jefus, feeing ing on a bed. their faith, faid unto the fick of the palfy, Son, be of good cheer, thy fins be forgiven thee. And, behold, certain of the scribes faid within themselves, This man blasphemeth, And Jefus, knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is eafier to fay, Thy fins be forgiven thee; or to fay, Arife, and walk? But that ye may know that the Son of man hath power on earth to forgive fins, (then faith he to the fick of the palfy,) Arife, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude faw it they marvelled, and glorified God, who had given fuch power unto men.

The Twentieth Sunday after TRINITY.

The Collett.

Almighty and most merciful God, of thy bountiful goodness keep us, we befeech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epifle. Ephef. v. 15.

SEE then that ye walk circumfpectly, not as fools, but as
wife, redeeming the time, because
the days are evil. Wherefore, be
ye not unwise, but understanding
what the will of the Lord is. And
be not drunk with wine, wherein
is excess; but be filled with the
Spirit: speaking to yourselves in
plalms.

The Twenty-first Sunday after TRINITY.

pfalms, and hymns, and fpiritual fongs, finging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jefus Christ; submitting yourselves one to another in the fear of God.

The Gofpel. St. Matth. xxii. 1.

TEfus faid, The kingdom of heaven is like unto a certain king, who made a marriage for his fon; and fent forth his fervants to call them that were bidden to the wedding; and they would not come. Again, he fent forth other fervants, faying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandife; and the remnant took his fervants, and entreated them fpitefully, and flew them.

But when the king heard thereof he was wroth; and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, The wedding is ready, but they who were bidden were not worthy. Go ye, therefore, into the highways, and, as many as ye shall find, bid to the marriage. So those fervants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guefts. And when the king came in to fee the guests, he faw there a man who had not on a wedding-garment. And he faith unto him, Friend, how cameft thou in hither, not having a wedding-garment? And he was speechless. Then faid the king to the servants, Bind him hand and foot, and take him away, and caft him into utter darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after TRINITY.

The Collect.

Rant, we befeech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleanfed from all their fins, and ferve thee with a quiet mind, through Jefus Chrift our Lord. Amen.

The Epifile. Ephef. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against slesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness

in high places. Wherefore take unto you the whole armour of God, that ye may be able to withfland in the evil day, and having done all to frand. Stand, therefore, having your loins girt about with truth, and having on the breaftplate of righteoufness; and your feet fhod with the preparation of the gospel of peace: above all, taking the fhield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: And take the helmet of falvation, and the fword of the Spirit, which is the word of God: praying always with all prayer and fupplication in the Spirit, and watching thereunto with all perseverance, and supplication for all faints; and for me, that

utterance

The Twenty-fecond Sunday after TRINITY.

otterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gofpel. St. John iv. 46.

There was a certain nobleman, whose fon was fick at Capernaum. When he heard that Jesus was come out of Judea into Galilee he went unto him, and befought him that he would come down, and heal his fon; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman faith unto

S

1

u

S.

er

g

ke

d,

id

ne

e,

th

A-

111"

of

ıll,

re-

all

nd

nd

13

ivs

1111

110

Cd-

hat

ice

him, Sir, come down ere my child die. Jefus faith unto him, Go thy way, thy fon liveth. And the man believed the word that Jefus had fpoken unto him, and he went his way. And, as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend: and they faid unto him, Yesterday at the seventh hour the fever left So the father knew that it was at the fame hour in the which Jefus faid unto him, Thy fon liveth; and himfelf believed, and his whole house. This is again the fecond miracle that Jefus did, when he was come out of Judea into Galilee.

Twenty-second Sunday after TRINITY.

The Collett.

Ord, we befeech thee to keep thy household the Church in continual godlines; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, thro' Jesus Christour Lord. Amen.

The Epistle. Philip. 1. 3. I Thank my God upon every re-membrance of you, (always in every prayer of mine for you all, making request with joy,) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jefus Chrift: even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record,

how greatly I long after you all in the bowels of Jefus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be fincere, and without offence till the day of Christ; being filled with the fruits of righteouiness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. xviii. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And, when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But for simuch as he had

not

The Twenty-third Sunday after TRINITY.

not to pay, his lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worthiped him, faying, Lord, have patience with me, and I will pay thee Then the lord of that fervant was moved with compassion, and loofed him, and forgave him the debt. But the fame fervant went out, and found one of his fellow-fervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. And his fellow-servant fell down at his feet, and befought him, faying, Have patience with me, and I will pay thee all. And

he would not; but went and caft him into prison, till he should pay the debt. So, when his fellow-fervants faw what was done, they were very forry, and came and told unto their lord all that was Then his lord, after that he had called him, faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou defiredft me: fhouldeft not thou also have had compaffion on thy fellowfervant, even as I had pity on thee? And his lord was wroth, and deliveredhim to the tormentors, tillhe should pay all that was due unto him. So likewife shall my heavenly Father do alfounto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after TRINITY.

The Collect.

God, our refugeand frength, who art the author of all godlines; Be ready, we befeech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. Amen.

Brethren, be followers together of me, and mark them who walk fo, as ye have us for an enfample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our wife body, that it may be fashion-

ed like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himfelf.

The Gospel. St. Matth. xxii. 15. Hen went the Pharifees, and took counfel how they might entangle him in histalk. And they fent out unto him their disciples, with the Herodians, faying, Mafter, we know that thou art true, and teachest the way of God in truth, neither careft thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. he faith unto them, Whose is this image and fuperfcription? They fay unto him, Cefar's. Then faith he unto them, Render, therefore,

The Twenty-fourth Sunday after TRINITY.

unto Cefar, the things which are Cefar's; and unto God the things that are God's. When they had

Ift

ay

ey

id

as

at

n,

ve

le-

lía

W.

e?

li-

he

to

ly

m

DE

ac.

by

igs

Iç.

nd

ght

ley

es,

la-

ue,

in

ny

the

re-

s it

ar,

leir

npt.

me

lev

nd

his ney lith ore,

nto

heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after TRINITY.

The Collect.

Lord, we befeech thee, abfolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those fins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jefus Chrift, (praying always for you, fince we heard of your faith in Christ Jesus, and of the love which ye have to all the faints,) for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, fince the day ye heard of it, and knew the grace of God in truth. As ye also learned of Ephaphras our dearfellow-fervant, who is for you a faithful minister of Chrift; who also declared unto us your love in the Spirit. For this caule, we also, fince the day we heard it, do not cease to pray for you, and to defire that ye might be filled with the knowledge of his will, in all wifdom and fpiri-That ye tual understanding. might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing

in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the faints in light.

The Gofpel. St. Matth. ix. 18.

W unto John's disciples, behold, 7 Hile Jefus spake these things there came a certain ruler and worshipped him, faying, My daughter is even now dead; but come and lay thy hand upon her, and the shall live. And Jesus arose, and followed him, and fo did his difciples. (And, behold, a woman, which was difeafed with an iffue of blood twelve years, came behind him, and touched the hem of his garment: For the faid within herfelf, If I may but touch his garment I shall be whole. But Jefus turned him about, and when he faw her he faid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jefus came into the ruler's house, and saw the minstress and the people making a noife, he faid unto them, Give place; for the maid is not dead, but fleep-And they laughed him to fcorn. But when the people were put forth he went in, and took her by the hand, and the maid arofe. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after TRINITY.

The Collect.

STIR up, we befeech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epifle. Jer. xxiii. 5.

BEhold, the days come, faith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be faved, and Israel shall dwell fafely; and this is his name whereby he shall be called, THE LORD OUR RIGHTE-Therefore, be-OUSNESS. hold, the days come, faith the Lord, that they shall no more fay, The Lord liveth, who brought up the children of Ifrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the feed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

When Jefus then lifted up his eyes, and faw a great company come unto him, he faith un-

to Philip, Whence shall we buy bread, that these may eat? And this he faid to prove him: (for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not fufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here who hath five barley loaves, and two fmall fishes: but what are they among for many? And Jefus faid, Make the men fit down. Now, there was much grafs in the place. So the men fat down, in number about five thousand. And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were fet down, and likewife of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered them together, and filled twelve balkets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had feen the miracle that Jefus did, faid, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of fome of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there he fewer, the overplus may be omitted: provided that this last Colled, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint A N'DREW's Day.

A Lmighty God, who difff give fuch grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy

Son Jefus Chrift, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up ourfelves obediently to fulfil thy holy

commandments,

Saint ANDREW's Day.

commandments, through the fame Jefus Chrift our Lord. Amen.

VIII

ind

ior

uld '

erv

tle.

Si-

into

iath

mail

126

the

W:85

the

out

the

iven

di.

hem

Wife

ould.

faid

the.

110-

y ga-

filled

ients

hich

unto

thofe

e mi-

his is

bluor

ice of all be

re be

ollect,

xt be-

dhim

is all,

holy

o ourhely ients, The Epistle. Rom. x.9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raifed him from the dead, thou fhalt be faved. For with the heart man believeth unto righteoufness, and with the mouth confession is made unto salvation. For the Scripture faith, Whofoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the fame Lord over all is rich unto all that call upon him. For whofoever shall call upon the name of the Lord shall be faved. How then ihall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be fent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias faith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word

of God. But I fay, Have they not heard? Yesverily, their found went into all the earth, and their words unto the ends of the world. But I fay, Did not Ifrael know? First, Mofes faith, I will provoke you to jealoufy by them that are no people, and by a foolish nation I will anger you. But Efaias is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me. But to Ifrael he faith, All day long I have ftretched forth my hands unto a difobedient and gainfaying people.

The Gofpel. St. Matth. iv. 18.

Efus, walking by the fea of Galilee, faw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) And he faith unto them, Follow me, and I will make you fishers of men. And they firaightway left their nets and followed him. And going on from thence he faw other two brethren, James the fon of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint THOMAS the Apostle.

The Collect.

A Lmighty and everliving God, who, for the more confirmation of the Faith, didft fuffer thy holy Apostle Thomas to be doubtfulin thy Son's refurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jefus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, thro' the same Jesus Christ, to whom, with thee and the

Holy Ghoft, be all honour and glory, now and for evermore. Amen.

The Epistle. Ephef. ii. 19.

Now, therefore, ye are no more ftrangers and foreigners, but fellow-citizens with the faints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building,

fitly

The Conversion of Saint PAUL.

fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through

the Spirit.

The Gofpel. St. John xx. 24. 'Homas, one of the twelve, called Didymus, was not with them when Jefus came. The other disciples, therefore, said unto him, We have feen the Lord. But he faid unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his fide, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jefus, the doors being shut, and stood in the midst.

and faid, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my fide; and be not faithlefs, but believing. And Thomas answered and faid unto him, My Lord, and my God. Je-fus faith unto him, Thomas, because thou hast seen me thou hast believed; bleffed are they that have not feen, and yet have believed. And many other fignstruly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint PAUL.

The Gollest.

GOD, who, through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to fhinethroughout the world; Grant, we befeech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the fame, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epifle. Acts. ix. 1.

ND Saul, yet breathing out threatenings and flaughter against the disciples of the Lord, went unto the high prieft, and defired of him letters to Damascus to the fynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerufa-And as he journeyed he came near Damascus; and suddenly there thined round about him a light from heaven. And he fell to the earth, and heard a voice faving unto him, Saul, Saul, why perfecuteft thou me? And he faid, Whoartthou, Lord? And the Lord faid, I am Jefus whom thou perfecuteft: it is hard for thee to kick against the pricks. And he, trembling and aftonished, faid, Lord, what wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him flood speechless, hearing a voice, but feeing no man. And Saul arose from the earth; and when his eyeswere opened he faw no man; but they led him by the hand, and brought him into Damascus. And he was three days without fight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord

B

to

h

The Purification of St. MARY the Virgin.

Lord faid unto him, Arife, and go into the ftreet which is called Straight, and enquire in the house of Judas for one called Saul of Tarfus: for, behold, he prayeth; and hath feen in a vision a man, named Ananias, coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerufalem: and here he hath authority from the chief priefts to bind all that call on thy name. But the Lord faid unto him, Go thy way: for he is a chofen veffel unto me, to bear my name before the Gentiles, and kings, and the children of Ifrael. For I will fliew him how great thingshe must suffer for my name's fake. And Ananias went his way, and entered into the house; and, putting his hands on him, faid, Brother Saul, the Lord (even Jefus that appeared unto thee in the way as thou cameft) hath fent me, that thou might eft receive thy fight, and be filled with the Holy Ghost. And immediately therefell from his eyes as it had been scales; and he received fight forthwith, and arofe, and was baptized. And when he had received meat he was ftrengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gofpel. St. Matth. xix. 27. Peter answered and faid unto Jefus, Behold, we have forfaken all, and followed thee, what shall we have therefore? And Jesus faid unto them, Verily I fay unto you, that ye which have followed me, in the regeneration, when the Son of man shall fit in the throne of his glory, ye also shall fit upon twelve thrones, judging the twelve tribes of Ifrael. And every one that hath forfaken houses, or brethren, or fifters, or father, or mother, or wife, or children, or lands, for my name's fake, shall receive an hundred-fold, and fhall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of CHRIST in the Temple, commonly called, The Purification of St. MARY the Virgin.

The Collect.

A Lmighty and everliving God, we humbly befeech thy Majefty, that, as thy only begotten Son was this day prefented in the temple in fubstance of our flesh; so we may be prefented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

t

1.

e

y

0

75

at

r-

d

d

d,

rd

Por the Epiflle. Mal. iii. 1.

Behold, I will fend my meflenger, and he shall prepare the way before me: and the Lord whom ye feek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, faith the Lord of hosts. But who may abide the day of his coming? and

4

who fhall frand when he appeareth? for he is like a refiner's fire, and like fullers' foap. And he shall fit as a refiner and purifier of filver: and he shall purify the sons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in righteoufness. Then shall the offerings of Judah and Jerusalem be pleafant unto the Lord, as in the days of old, and as in former years. And I will come near to you to. judgment; and I will be a fwift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherlefs, and that turn alide the ftranger from his right, and fear not me, faith the Lord of hofts.

The Gofpel. St. Luke. ii. 22. Nd when the days of her puri-A fication, according to the law of Mofes, were accomplished, they brought him to Jerufalem, to prefent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord,) and to offer a facrifice, according to that which is faid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the fame man was just and devout, waiting for the confolation of lirael: and the Holy Ghoft was upon him. And it was revealed unto him by the Holy Ghost, that he should not ice death before he had feen the Lord's Christ.

came by the Spirit into the temple: and when the parents brought in the child Jefus, to do for him after the custom of the law, then took he him up in his arms, and bleffed God, and faid, Lord, now letter thou thy fervant depart in peace, according to thy word: for mine eyes have feen thy falvation; which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Ifrael. And Joseph and his mother marvelled at those things which were fpoken of him. And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Ifrael; and for a fign which shall be spoken against, (yea, a fword shall pierce thro' thy own foul alfo,) that the thoughts of many hearts may be revealed. And there was one Anna a propheters, the daughter of Phanuel, of the tribe of Afer; fhe was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourfcore and four years, whichdepartednotfromthetemple, but ferved God with faftings and prayers night and day. And she, coming in that inflant, gave thanks likewife unto the Lord, and spake of him to all them that looked for redemption in Jerufalem. And when they had performed all things according to the law of the Lord. they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wifdom; and the grace of God was upon him.

Saint MATTHIAS' Day.

The Collect.

Almighty God, who into the place of the traitor Judas didft choose thy

faithful fervant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false apostles,

The Annunciation of the Bleffed Virgin MARY.

may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Epiflle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and faid, (the number of the names together were about an hundred and twenty,) Men and brethren, this feripture must needs have been fulfilled, which the Holy Ghoft by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now, this man purchaled a field with the reward of iniquity, and falling headlong, he burft afunder in the midft, and all his bowels gushed out. And it was known unto all the dwellers at Jerufalem, infomuch as that field is called in their proper tongue, Aceldama, that is to fay, The field of blood. For it is written in the book of Plalms, Let his habitation be defolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of thele men which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a wit-

12

2-

th

CT

W

13,

10,

nd

10,

iks

ke

for

and ngs

rd. teir

mit,

ace

e of

les;

tles,

may

nefs with us of his refurrection. And they appointed two, Joseph called Barfabas, who was furnamed Justus, and Matthias. And they prayed, and faid, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

The Gofpel. St. Matth. xi. 25. T that time Jefus answered and faid, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wife and prudent, and haft revealed them unto babes. Even fo, Father, for fo it feemed good in thy fight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father fave the Son, and he to whomfoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you reft. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye hall find rest unto your fouls. For my yoke is eafy, and my burden is light.

The Annunciation of the Bleffed Virgin MARY.

The Collect.

E befeech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jefus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his Resurrection, thro the same Jesus Christ our Lord. Amen.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the deight above. But Ahaz said, Lwill not ask, neither will I tempt the Lord. And he said, Hearyenow, O house of David, Is it a shall thing for you to weary men, but will ye

F 2 weary

Weary my Godalfo? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive, and bear a Son, and shall call his name IMMANUEL. Butter and honey shall be eat, that he may know to refuse the evil, and choose the good.

The Gofpel. St. Luke i. 26.

Nd in the fixthmonth the an-1 gel Gabriel was fent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly favoured, the Lord is with thee; bleffed art thou among women. And, when the fawhim, the was troubled at his faying, and caft in her mind what manner of falutation this fhould be. And the angel faid unto her, Fear not, Mary; for thou haft found favour with God. And, behold, thou shalt conceive in thy

womb, and bring forth a Son, and shalt call his name Jesus. Heshall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then faid Mary unto the angel, How shall this be, feeing I know not a man? And the angel answered and faid unto her. The Holy Ghoft shall come upon thee, and the power of the Higheft shall overshadow thee: therefore also that holy thing, which fhall be born of thee, shall be called the Son of God. And, behold, thy coufin Elifabeth, fhe hath alfo conceived a fon in her old age; and this is the fixth month with her who was called barren. For with God nothing shall be imposfible. And Mary faid, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

Saint MARK's Day.

The Collect.

Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epifle. Ephef. iv. 7.

UNto every one of us is given grace according to the meafure of the gift of Christ. Wherefore he faith, When he ascended up on high he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it.)

but that he also descended first into the lower parts of the earth? He that descended is the same also that afcended up far above all heavens, that he might fill all things. And he gave fome apostles, and fome prophets, and fome evangelifts, and fome paftors and teachers; for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftinels,

Saint PHILIP and Saint JAMES's Day.

craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John xv. r.

I AM the true vine, and my
Father is the husbandman.
Every branch in me that beareth
not fruit he taketh away; and
every branch that beareth fruit he
purgeth it, that it may bring forth
more fruit. Now ye are clean
through the word which I have
spoken unto you. Abide in me,
and I in you. As the branch cannot bear fruit of itself, except it
abide in the vine, no more can ye,

1

0

h

id

11-

1

1

S.

nd

C.

h-

ts,

ii.

he

III,

OF

Ne

en,

Tipe

by

ing

els,

except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the fame bringeth forth much fruit: for without meye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and mengather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; fo shall ye be my disciples. As the Father hath loved me, for have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint PHILIP and Saint JAMES's Day.

The Collect.

Almighty God, whom truly to know is everlasting life; Grantus perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedsally walkin the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epiflle. St. James i. 1.

JAmes, a fervant of God, and of the Lord Jefus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith worketh patience. But let patience

have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wildom, let him alk of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the fea, driven with the wind, and toffed. For let not that manthink that he shall receive any thing of the Lord. A doubleminded man is unitable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the graft he shall pass away. For the sun is no fooner rifen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perish-F 3

Saint BARNABAS the Apostle.

eth: fo alfo shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gofpel. St. John xiv. 1.

Nd Jesus said unto his dis-A ciples, Let not your heart be troubled; ye believe in God, beheve also in me. In my Father's house are many mansions; if it were not fo, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myfelf, that where I am there ye may be alfo. And whither I go ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither thou goeft, and how can we know the way? Jefus faith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known

my Father also; and from henceforth ye know him, and have feen him. Philip faith unto him, Lord, fhew us the Father, and it fufficeth us. Jefus faith unto him, Have I been folong time with you, and yet haft thou not known me, Philip? He that hath feen me hath feen the Father: and how fayeft thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I fpeak unto you, I fpeak not of myfelf; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or elfe believe me for the very works' fake. Verily, verily, I fay unto you, He that believeth on me, the works that I do shall he do alfo, and greater works than these shall he do; because I go unto my Father. And whatioever ye fhall ask in my name, that will I do, that the Father may be glorified in the Son. If ve shall ask any thing in my name, I will do it.

Saint BARNABAS the Apostle.

The Collect.

LORD God Almighty, who didft endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 22.

I'dings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of

God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarfus for to feek Saul. And, when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they affembled them felves with the church, and taught much people; and the disciples were called Chriftians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there ftood up one of them, named Aga-

Saint JOHN Baptist's Day.

bus, and fignified by the Spirit, that there should be great dearth throughout all the world; which came to passinthe days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Goffel. St. John xv. 12.

THIS is my commandment,
That ye love one another,
as I have loved you. Greater love
hath no man than this, that a man

lay down his life for his friends. Ye are my friends, if ye do whatfo. ever I command you. Henceforth I call you not fervants; for the fervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatfoever ye shall ask of the Father in my name, he may give it you.

Saint JOHN Baptift's Day.

The Collect.

A Lmighty God, by whose providence thy fervant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen.

For the Epiftle. Ifaiah xl. 1.

1

0

1

e

1

e

Comfort ye, comfort ye my people, faith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her fins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall

be made firaight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice faid, Cry. And he faid, What shall lery? All flesh is grafs, and all the goodliness thereof is as the flower of the field. The grafs withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: furely the people is grafs. The grafs withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringeft good tidings, get thee up into the high mountain: O Jerufalem, that bringeft good tidings, lift up thy voice with strength; lift it up, be not afraid: fay unto the cities of Judah, Behold your God. Behold, the Lord God will come with firong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bofom, and shall gently lead those that are with young. F 4 The

The Gospel. St. Luke i. 57. E Lifabeth's full time came that I fhe should be delivered; and the brought forth a fon. And her neighbours and her coufins heard how the Lord had flewed great mercy upon her, and they rejoiced with her. And it came to pass, that, on the eighth day, they came to circumcife the child; and they calledhim Zacharias, after the name of his father. And his mother anfwered and faid, Not fo; but he thall be called John. And they faid untoher, There is none of thy kindred that is called by this name. And they made figns to his father, how he would have him called. And he asked for a writing-table, and wrote, faying, His name is And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and he spake and praised God. fear came on all that dwelt round about them; and all these fayings were notifed abroad throughout all the hill-country of Judea. And all they that had heard them laid them up in their hearts, faying, What manner of childshall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoft, and prophefied, faying, Bleffed be the Lord God of Ifrael, for he hath vifited and redeemed his people, and hath raifed up an horn of falvation for us in the house of his fervant David; as he fpake by the mouth of his holy prophets, which have been fince the world began; that we should be faved from our enemies, and from the hand of all that hate us. To perform the mercy promifed to our fathers, and toremember his holy covenant: the oath which he fware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ferve him without fear, in holine's and righteousness before him all the days of our life. And thou, child, shalt be called the Propert of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of falvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath vifited us, to give light to them that fit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed ftrong in spirit; and was in the deferts. till the day of his shewing unto Ifrael.

Saint PETER's Day.

Almighty God, who by thy Son Jefus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandeds him carnestly to feed thy slock; Make, we befeech thee, all Bishops and Pasters diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, thro' Jesus Christ our Lord. Amen.

For the Epiffle. Acts xii. 1.

A Bout that time Herod the king fretched forth his hands to vex certain of the church. And he killed James the brother of John with the fword. And, because he faw it pleafed the Jews, he proceeded further to take Peter alfo. (Then were the days of unleavened bread.) And, when he had apprehended him, he put him in prifor, and delivered him to four quaternions

Saint JAMES the Apolile.

ternions of foldiers to keep him, intending after Eafter to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without cealing of the church unto God for him. And, when Herod would have brought him forth, the same night Peter was fleeping between two foldiers, bound with two chains; and the keepers before the door kept the priton. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he fmote Peter on the fide, and raifed him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Girdthyfelf, and bind on thy fandals: and fo he did. And he faith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wift not that it was true which was done by the angel; but thought he law a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himfelt,

S

0

1

e

r

1-

t

t

13

11

1,

t

0

e

e

e

V

h

n

le

ct

18

15

to

to

id

of

ic

0.

11-

P-

11-

2-Na

ts.

he faid, Now I know of a furety that the Lord hath fent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gofpel. St. Matth. xvi. 13. Hen Jesus came into the coafts of Cefarea Philippi, he afked his disciples, faying, Whom do men fay that I, the Son of man, am? And they faid, Some fay that thou art John the Baptift, fome Elias, and others Jeremias, or one of the prophets. faith unto them, But whom fay ye that I am? And Simon Peter anfwered and faid, Thou art Christ, the Son of the living God. And Jefus answered and taid unto him, Bleffed art thou, Simon Bar-jona: for flesh and blood hathnot revealed it unto thee, but my Father which is in heaven. And I fay alfo unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatfoever thou shalt bind on earth shall be bound in heaven; and whatfoever thou thalt loofe on earth shall be loofed in heaven.

Saint J A M E S the Apostle.

The Collect. Rant, O merciful God, that as thine holy Aportle Saint James, leaving his father, and all that he had; without delay was obedient unto the calling of thy Son Jefus Chrift, and followed him; fo we, forfaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jefus Christ our Lord. - Amer.

Acts X1. 27. 80. For the Epiftle. I Nthose days came prophets from Jerusalem unto Antioch. And therestood up one of them, named Agabus, and fignified by the Spirit, that there should be great dearth throughout all the world: which came to pais in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. F 5

Which

Saint BARTHOLOMEW the Apolle.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now, about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the fword. And, because he saw it pleased the Jews, he proceeded further to take Peter alfo.

The Gofpel. St. Matth. xx. 20. Then came to him the mother of Zebedee's children, with her fons, worshipping him, and defiring a certain thing of him. And he faid unto her, What wilt thou? She faith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jefus answered and faid, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They fay unto him, We are able. And he faith unto them, Ye shall drink indeed of my cup, and he baptized with the baptism that I am baptized with: but to fit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it they were moved with indignation against the two brethren. But Jesus called them unto him, and faid, Ye know that the princes of the Gentiles exercise dominion overthem, and they that are great exercise authority upon them. But it shall not be so among you: but whofoever will be great among you, let him be your minifter; and whofoever will be chief among you, let him be your fervant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ranfom for many.

Saint BARTHOLOMEW the Apostle.

The Collect.

Almighty and everlasting God, who didft give to thine Apostle Bartholomew grace truly to believe, and to preach thy word; Grant, we befeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the fame, through Jefus Chrift our Lord. Amen.

For the Epistle. Acts v. 12.

BY the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the reft durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both

of men and women;) infomuch that they brought forth the fick into the ftreets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerufalem, bringing fick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. St. Luke xxii. 24.

ND there was also a strife among them, which of them should be accounted the greatest And he faid unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called Benefactors. But ye shall not be

Saint MATTHEW the Apostle.

fo: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they

ne.

I

W

ot

n

of en

th e-

11-

at

ife

at

110

ng

at

niief

r.

ne

to

111.

ch

in-

on

aft

by

m.

out

Je-

ind

ın-

eal-

4. rife em

eith

ngs

hip

cife

led

be

fo:

which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones judging the twelve tribes of Ifrael.

Saint MATTHEW the Apostle.

The Collect.

Almighty God, who, by thy bleffed Son, didft call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forfake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

THerefore, feeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of difhonesty; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourielves to every man's confcience in the fight of God. But if our gospel be hid, it is hid to them that are loft: in whom the god of this world hath blinded the minds of them which believe not, left the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gofpel. St. Matth. ix. 9.

ND as Jefus paffed forth from thence, he faw a man, named Matthew, fitting at the receipt of custom: and he faith unto him, Follow me. And he arose and followed him. And it came to pass, as Jefus fat at meat in the house, behold, many publicans and finners came and fat down with him and his disciples. And, when the Pharifees faw it, they faid unto his disciples, Why eateth your master with publicans and finners? But, when Jefus heard that, he faid unto them, They that be whole need not a phytician, but they that are fick. But go ye and learn what that meaneth, I will have mercy, and not facrifice; for I am not come to call the righteous, but finners, to repentance.

Saint MICHAEL and all Angels.

T1. 0 11 7

The Collect.

Everlasting God, who hast ordained and constituted the services of Angels and menin a wonderful order; Merci-

fully grant, that as thy holy Angels alway do thee fervice in heaven; fo by thy appointment they may fuccour and defend us on earth, thro' Jefus Chrift our Lord. Amen.

F 6

Saint LUKE the Evangelift.

For the Epiftle. Rev. xii. 7. There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old ferpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice faying in heaven, Now is come falvation, and ftrength, and the kingdom of our God, and the power of his Christ: for the accufer of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the fea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a fhort time.

The Gofpel. St. Matth. xviii. 1.

A T the fame time came the disciples unto Jesus, faying, Who is the greatest in the kingdom of heaven? And Jesus casted

a little child unto him, and fet him in the midst of them, and fail, Verily I fay unto you, Except yebe converted, and become as little children, ye shall not enter into the kingdom of heaven. Whofoever therefore shall humble himfelf ast his little child, the fame is greatest in the kingdom of heaven. And whofo shall receive one such little child in my name, receiveth me. But whofo shall offend one of these little ones which believe in me, it were better for him that a milftone were hanged about his neck, and that he were drowned in the depth of the fea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despite not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint LUKE the Evangelist.

The Collect.

Lmighty God, who calledft
Luke the Physician, whose
praise is in the Gospel, to
be an Evengelist, and Physician of
the foul; May it please thee, that,
by the wholesome medicines of
the doctrine delivered by him,
all the diseases of our fouls may
be healed, through the merits

of thy Son Jefus Christ our Lord. Amen.

The Epifle. 2 Tim. iv. 5.

Whatch thou in all things, endure afflictions, do the work of an evangelift, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished

Saint SIMON and Saint JUDE Apostles.

my course, I have kept the faith. Henceforth there is laid up for me a crown of righteouthefs, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them alfothat love his appearing. Do thy diligence to come fhortly unto me: for Demas hath forfaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. Only Luke is withme. TakeMark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I fent to Ephefus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppermith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withflood our words.

C-

()~

11-

13

n.

ch

th

ne

ve

at

iis

ed

ito

SI

ces

by

re.

nd

ein

to rawo

rei ick

t is

life

ing

I'C.

me

nto

rels

my

rd.

en-

ork

oot

OW

me

ave

hed

Tra

The Gospel. St. Luke x. 1. THE Lord appointed other feventy alfo, and fent them two and two before his face into every city and place whither he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would fend forth labourers into his harveft. Go your ways: behold, I fend you forth as lambs among wolves. Carry neither purfe nor fcrip, nor fhoes; and falute no man by the way. And into whatfoever house ye enter, first say, Peace be to this house. And if the fon of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the fame house remain, eating and drinking fuch things as they give: for the labourer is worthy of his hire.

Saint SIMON and Saint JUDE Apostles.

The Collect.

Almighty God, who haft built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epiftle. St. Jude r.

Jude, the fervant of Jesus Christ, and brother of James, to them that are fanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you,

that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into lafciviousness, and denying the only Lord God, and our Lord Jefus Chrift. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having faved the people out of the land of Egypt, afterward deftroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath referved in everlafting chains, under darknefs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over

All SAINTS' Day.

to fornication, and going after ftrange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the slesh, despise dominion, and speak evil of dignities.

The Gofpel. St. John xv. 17.

These things I command you; that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the world hateth you. Remember the world hat I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours

alfo. But all thefe things will they do unto you for my name's fake, because they know not him that fent me. If I had not come and fpoken unto them, they had not had fin: but now they have no cloak for their fin. He that hateth me hateth my Father alfo. If I had not done among them the works which none other man did, they had not had fin; but now have they both feen and hated both me and my Father. But this cometh to pass, that the word might befulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witnefs, because ye have been with me from the beginning.

All SAINTS' Day.

The Collect.

Almighty God, who hast knit together thine elect in one communion and sellowship, in the mystical body of thy Son Christour Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unseignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. vii. 2.

A NdIsawanother angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the

fea, nor the trees, till we have fealed the fervants of our God in their foreheads. And I heard the number of them which were fealed; and there were fealed an hundred and forty and four thousand, of all the tribes of the children of Ifrael.

Of the tribe of Judah were fealed twelve thousand.

Of the tribe of Reuben were fealed twelve thousand.

Of the tribe of Gad were fealed twelve thousand.

Of the tribe of Afer were fealed twelve thousand.

Of the tribe of Nephthalim were fealed twelve thousand.

Of the tribe of Manasses were fealed twelve thousand.

Of the tribe of Simeon were fealed twelve thousand.

01

All SAINTS' Day.

Of the tribe of Levi were fealed twelve thousand.

Of the tribe of Isachar were fealed twelve thousand.

Of the tribe of Zabulon were fealed twelve thousand.

Of the tribe of Joseph were fealed twelve thousand.

Of the tribe, of Benjamin were

fealed twelve thousand.

ey

e,

at

ne

ot

no.

eth

fI

the

id,

ow ted

his

ord

1111

out

nto

the

leth

y of

wit-

vith

nave

d in

eard
were
d an
houchil-

feal-

were

ealed

ealed

Were

were

were

01

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, flood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, faying, Salvation to our God, which fitteth upon the throne, and unto the Lamb. And all the angels flood round about the throne, and about the elders, and the four beafts, and fell before the throne on their faces, and worshipped God, faying, Amen; Bleffing, and glory, and wifdom, and thankigiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gofpel. St. Matth. v. T. Efus feeing the multitudes, went up into a mountain; and, when he was fet, his disciples came unto him. And he opened his mouth, and taught them, faying, Bleffed are the poor in spirit: for theirs is the kingdom of heaven. Bleffed are they that mourn: for they shall Bleffed are the be comforted. meek: for they shall inherit the earth. Bleffed are they which do hunger and thirst after righteousnefs: for they shall be filled. Blefsed are the merciful: for they shall obtain mercy. Bleffed are the pure in heart: for they shall fee God. Blefled are the peace-makers: for they shall be called the children of God. Bleffed are they which are perfecuted for righteoufness 'fake: for theirs is the kingdom of hea-Bleffed are ye when men shall revile you, and persecute you, and fhall fay all manner of evil against you falsely for my fake. Rejoice, and be exceeding glad: forgreat is your reward in heaven: for fo perfecuted they the prophets which were before you.

Administration of the LORD'S SUPPER, or HOLY COMMUNION.

I So many as intend to be partakers of the Holy Communion shall signify

their names to the Curate, at least some time the day before.

And if any of those be an open and notorious evil-liver, or have done any avrong to his neighbours by avord or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him, and advertise him, that in any ways he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done avrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same Order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table until he know them to be reconciled. And if one of the Parties, so at variance, he content to forgive, from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent Person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Faragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within sourteen days after at the farthess. And the Ordinary shall proceed against the offending Person according to the Canon.

The Table at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be faid. And the Priest, standing at the north-side of the Table, shall say the Lord's Prayer,

with the Collect following, the People kneeling.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we for give them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

A Lmighty God, unto whom all hearts be open, all defires known, and from whom no fecrets are hid; Cleanfe the thoughts of

our hearts by the infpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commundments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister,

Minister.

Odfpakethefewords, andfaid, Jamthe Lord thy God: Thou flialt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep

this law.

nify

lone

tion

call

2.10

ruly

tion

ath

de-

unj.

per-

kers

onis

22 1.f

rake

will

nels

Per-

ided

next

ac-

far.

ac-

up-

bere

reft,

yer,

thy

ctly

nity

brift

ig to

y all

1.the

ifter God

fion

and

11.0

fler.

Minister. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep

this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep

this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days thalt thou labour, and do all that thou hast to do; but the leventh day is the Sabbath of the Lord thy God: In it thoushalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the ftranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refled the feventh day: wherefore the Lord bleffed the feventh day, and hallowed it.

People. Lord, have mercy upon

this law.

Minister. Honour thy father and

thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep

this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law

Minister. Thou shalt not com-

mit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep. this law.

Minister. Thou shalt not steal. People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear falfe witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet, thy neighbour's house, thou shalf not covet thy neighbour's wife, nor his fervant, nor his maid, nor his ox, nor his afs, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we befeech thee.

Then shall follow one of these tavo Collects for the King, the Priest standing as before, and faying,

Let us pray.

Lmighty God, who feking dom A is everlafting, and power infinite; Have mercy upon the whole Church; and fo rule the heart of thy chosen fervant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all thingsfeek thy hopour and glous, and incline our hearts to keep ry; and that we and all his subjects duly confidering whose authority he hath) may faithfully ferve, ho-

noun

nour, and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, thro' Jefus Christ our Lord; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world

without end. Amen.

Or, A Lmighty and everlafting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it feemeth best to thy godly wifdom; We humbly befeech thee fo to dispose and govern the heart of GEORGE thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever feek thy honour and glory; and ftudy to preferve thy people committed to his charge in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's fake, Jesus Christ our Lord. Amen. I Then shall be faid the Collect of the

Day. And immediately after the Collect the Priest shall read the Epiftle, faying, The Epiftle (or, The portion of Scripture appointed for the Epistle) is written in the-Chapter of-beginning at the-Verse. And the Epiftle ended, be shall fay, Here endeth the Epiftle. Then shall he read the Gospel (the people all flanding up) saying, The holy Gospel is written in the-Chapter of-beginning at the-Verse. And the Goffel ended, shoul be fung or faid the Creed following, the People fill flanding as before.

Believe in one God the Father Almighty, maker of heaven and earth, and of all things visible

and invifible.

And in one Lord Jefus Chrift, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very

God of very God, Begotten, not made, Being of one fubstance with the Father, By whom all things were made: Who for us men, and for our falvation, came down from heaven, And was incarnate by the Holy Ghoft of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He fuffered, and was buried, And the third day he rose again according to the Scriptures, And afcended into heaven, And fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whole kingdom shall have no end.

And I believe in the Holy Ghoft, the Lord and giver of life, Who proceedethfromtheFather and the Son; Who, with the Father and the Son together, is worshipped and glorified, Who fpake by the prophets. And I believe one Catholick and Apostolick Church; Iacknowledge one Baptism for the remission of fins; And I look for the Refurrection of the dead, And the life of the world to come. Amen.

Then the Curate Shall declare unto the People auhat Holy-days or Fasting-days are in the week for loaving to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or publifbed in the Church during the time of Divine Service but by the Minister; nor by him any thing but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.

Then Shall follow the Sermon, or one of the Homilies already for forth, or bereafter to be fet forth

by Authority.

Then

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Mat. v. 16.

not

with

lings

and

from

y the

And

ified

ilate.

And

ord-

nded

the

id he

udge

hole

hoft,

pro-

Son;

e Son clori-

hets.

and ledge

on of

rrec-

te of

unto

s or

k fol-

then

notice

; and

blifb-

and

idno-

r pu-

g the

by the

thing

Rules

by the

of the

011, or

dy set

Then

Lay not up for yourselves treafures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. St. Matth. vi. 19, 20.

Whatioever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. St. Matth. vii. 12.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that docth the will of my Father which is in heaven. St. Matth. vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him fourfold. St. Luke xix. 8.

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? I Cor. ix. 7.

If we have fown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. ix. 11.

Do ye not know that they who minister about holy things live of the facrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach

the Gospel should live of the Gospel. 1 Cor. ix. 13, 14.

He that foweth little shall reap little: and he that soweth plente-ously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the wordminister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men, and specially unto them that are of the house-hold of faith. Gal. vi. 10.

Godfiness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. I Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. I Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to diffribute, forget not; for with fuch facrifices God is well pleafed. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? I St. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. iv. 7.

Be

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tob. iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out it shall be paid him again. *Prov.* xix. 17.

Bleffed be the man that provide th for the fick and needy: the Lord shall deliver him in the time of trouble. *Pfalm* xli. 1.

- Whilf these Sentences are in reading, the Deacons, Church-wardens, or other sit Person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a desent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, audo shall bumbly present, and place it upon the holy Table.
- And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole State of Christ's Church militant here in earth.

A Lmighty and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men; We humbly befeech thee most mercifully [* to accept our alms and oblations, and] to receive these our prayers which we offer unto thy Divine Majesty; beseech-

ing thee to inspire continually the univerfal Church with the fpirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We befeech thee also to fave and defend all Christian Kings, Princes, and Governors; and specially thy fervant GEORGE our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Eather, to all Biflions and Curates; that they may, both by their life and doctrine, fet forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace; and especially to this Congregation here prefent; that with meek heart, and due reverence, they may hear and receive thy holy Word, truly ferving thee in holiness and righteoufnefs all the days of their life. And we most humbly befeech the of thy goodness, O Lord, to comfort and fuccour all them who in this transitory life are in trouble, forrow, need, fickness, or any other adversity. And we also bless thy holy Name for all thy fervants departed this life in thy faith and fear; befeeching the to give us grace to to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, 0 Father, for Jefus Chrift's take, our only Mediator and Advocate Amen.

· W

1771

Co

She

H

af

be

10

ance

fhall

difp

crar

Chr

rem

Cro

W.G

are

don

our

and

our

hat

Jef

115,

and

me

COL

rec

OU

rec

to

to

M

1111

io.

CO

an

W

CC

he

ga

Sc

th

T

13

ar

G

in

[&]quot;If there be no alms or oblations, then shall the words [of accepting our alms, and oblations] be left out unsaid.

When the Minister giveth warning for the Celebration of the holy Communion, (which he always shall do upon the Sunday, or some Holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this exhortation following.

D Early beloved, on—day next, I purpose, thro' God's affistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Chrift, to be by them received in remembrance of his meritorious Crofs and Paffion; whereby alone we obtain remission of our fins, and are made partakers of the kingdom of heaven. Wherefore, it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jefus Christ, not only to die for us, but also to be our spiritual food and fustenance in that holy Sacrament. Which being fo divine and comfortable a thing to them who receive it worthily, and fo dangerous to them that will prefume to receive it unworthily; my duty is to exhort you in the mean feafon to confider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and to to fearch and examine your own consciences, (and that not lightly, and after the manner of diffemblers with God; but fo) that ye may come holy and clean to fuch an heavenly feaft, in the marriagegarment required by God in holy Scripture; and be received as worthy partakers of that holy Table. The way and means thereto 18: First, To examine your lives and conversations by the rule of God's commandments; and whereinfoever ye shall perceive your-

felves to have offended, either by will, word, or deed, there to bewail your own finfulness, and to confeis yourselves to Almighty. God, with full purpole of amendment of life. And if ye shall perceive your offences to be fuch as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make reftitution and fatisfaction, according to the uttermost of your powers. for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwife the receiving of the holy Communion doth nothing elfe but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or flanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your fins, or elfe come not to that holy Table: left, after the taking of that holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and foul.

And because it is requisite, that no man thould come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who, by this means, cannot quiet his own confeience herein, but required further comfort or countel . Let him come to me, or to fom ther different and learned Minister of God's Word, and open his grid; that, by the ministry of God's boly Word, he may receive the benefit of Abfolution, together with ghoftly counfel and advice, to the quieting of

his confeience, and avoiding of all fcruple and doubtfulness.

¶ Or in case he shall see the People negligent to come to the holy Communion, instead of the former he shall use this Exhortation.

Early beloved brethren, on-I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here prefent; and befeech you, for the Lord Jefus Christ's fake, that ye will not refuse to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaft, decked histable with all kind of provision, fo that there lacketh nothing but the guests to ht down, and yet they who are called (without any cause) most unthankfully resuse to come. Which of you in fuch a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, left ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to fay, I will not communicate, because I am otherwife hindered with worldly bufinefs. But fuch excufes are not fo eafily accepted and allowed before If any man fay, I am a grievous finner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not alhamed to fay, ye will not come? When ye should return to God, will ye excuse yourselves, and say ve are not ready? Confider earnestly with yourselves, how little such feigned excufes will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not fo excufed. but counted unworthy of the heavenly feaft. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as you love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did youch. fafe to yield up his foul by death upon the crofs for your falvation; fo it is your duty to receive the Communion, in remembrance of the facrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, confider with yourselves how great injury ye do unto God, and how fore punishment hangeth over your heads for the fame, when ye wilfully abftain from the Lord's Table, and feparate from your brethren, who come to feed on the banquet of that most heavenly food. Thefe things if ye earnefly confider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the haly Sucrament, the Priest shall say this Exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup. For as the be-

nefit i tent l ceivet we fpi and di in Ch one v 115;) receiv then 1 Blood eat an not c we ki we pr diver. death breth theL fins p faith Your. ty wi parta And, most God Holy the v of o and even for u dark that of C life. alw: grea Savi whi ding hatl My and

ofh

leis

the

US !

nefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we fpiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) fo is the danger great, if we receive the fame unworthily: for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not confidering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with diverse diseases, and fundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your tins paft; have a lively and ftedfaft faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; fo shall ye be meet partakers of those holy Mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and paffion of our Saviour Christ, both God and man; who did humble himfelf even to the death upon the Cross for us miferable finners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlafting life. And, to the end that we should alway remember the exceeding great love of our Mafter; and only Saviour, Jefus Chrift, thus dying for us, and the innumerable benefits which by his precious blood-fliedding he hath obtained to us, he hath instituted and ordained holy-Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghoft, let us give (as we are most bounden

continual thanks; fubmitting ourfelves wholly to his holy will and pleafure, and fludying to ferve him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earneftly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Lmighty God, Father of our Lord Jefus Chrift, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, Which we from time to time most grievously have committed, Bythought, word, and deed, Against thy Divine Majefty, Provoking most justly thy wrath and indignation against us. We do earneftly repent, And are heartily forry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy uponus, Have mercy uponus, most merciful Father; For thy Son our Lord Jefus Christ's fake, forgive us all that is past; And grant that we may ever hereafter ferve and pleafe thee in newness of life, To the honour and glory of thy Name, Thro Jefus Christ our Lord. Amen. 1 Then

Then shall the Priest (or Bishop, being present) standup, and turning himself to the People, pronounce this Absolution.

A Lmighty God, our heavenly Father, who of his great mercy hathpromifed for giveness of fins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christour Lord. Amen.

Then Shall the Priest fay,

Hear what comfortable words our Saviour Christ faith unto all that truly turn to him:

Ome unto me, all that travel, and are heavy laden, and I will refresh you. St. Matth. xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what St. Paul saith:
This is a true saying, and worthy
of all men to be received, That
Christ Jesus came into the world
to save suners. I Tim. i. 15.

Hear also what St. John saith:
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. I St. John ii. 1, 2.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right fo to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, OLord, (* Holy Father) Almighty, everlasting God.

L

re

all

ald

pa

18,

an

10

pro

as

a

be

ne

the

to

the

gu

VC

G

W

ne

an

of

for

1

th

Fo

glo

be

G

1116

80

Co

ma

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed; or elje immediately shall follow,

Therefore, with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name, evermore praiting thee, and faying, Holy, holy, holy, Lord God of hofts, Heaven and Earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ Proper Prefaces.
¶ Upon Christmas-day, and seven

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of su, to make us clean from all sin. Therefore, with Angels, Sc.

¶ Upon Easter day, and seven Days after.

BUT chiefly are we bound to praife thee for the glorious refurrection of thy Son Jefus Christ our Lord; for he is the very Paschal Lamb which was offered for us, and hath taken away the fin of the world; who by his death hath deftroyed death, and by his rifing to life again hath restored to us everlasting life. Therefore, with Augels, &c.

* These words (Holy Father) must be omited on Trinity Sunday.

1 Upon

¶ Upon Ascension-day, and seven Days after.

I Hrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection manifestly appeared to all his Apostles, and in their fight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, with Angels, &c.

¶ Upon Whitfunday, and fix Days after.

THrough Jefus Christ our Lord; according to whole most true promife, the Holy Ghoft camedown, as at this time, from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of diverse languages, and also boldness with fervent zeal, confrantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, with Angels, &c.

I Upon the Feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, with Angels, Sc.

After each of which Prefaces shall immediately be fung or faid,

Therefore, with Angels, and Archangels, and with all the Company of heaven, we laud and magnify thy glorious Name; ever-

more praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and Earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all them that shall receive the Communion, this Prayer following:

TE donot prefume to come to this thy Table, O merciful Lord, trufting in our own righteoutness, but in thy manifold and great mercies. We are not worthy fo much as to gather up the crumbs under thy Table: But thou art the fame Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, fo to cat the flesh of thy dear Son Jefus Christ, and to drink his blood, that our finful bodies may be made clean by his body, and our fouls washed through his most precious blood; and that we may evermore dwell in him, and he in us.

When the Priest, standing before the Table, bath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:

A Imighty God, our heavenly Father, who, of thy tender mercy, didft give thine only Son Jefus Chrift to fuffer death upon the Crofs for our redemption; who made there (by his one oblation of himfelf once offered) a full, perfect, and fufficient facrifice, oblation, and fatisfaction for the fins of the whole world; and did infittute, and in his holy Gofpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O

merciful

The COMMUNION.

merciful Father, we most humbly hefeech thee; and grant, that we, receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jefus Chrift's holy institution, in remembrance of his death and paffion, may be partakers of his most blessed Bodyand Blood: Who in the fame night that he was betrayed took bread (a); and, when he had given thanks, he brake it (b), and gave it to his disciples, faying, Take, eat (c); this is my Body, which is given for you: no this in remembrance of me. Likewise after supper he took the $\operatorname{cup}(d)$; and, when he had given thanks, he gave it to them, faying, Drink ye all of this; for this is my Blood of the New Testament (e), which is shed for you and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the People also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jefus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ

(a) Here the Priest is to take the Paten into his hands.

(b) And here to break the Bread.

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand.

(e) And here to lay his hand upon every welfel (be it Chalice or Flagon) in which there is any wine to be confecrated.

died for thee, and feed on him in thy heart by faith, with thankfgiving.

me

fic

mo

gra

of

fai

w

fio

fits

off

Lo

die

liv

be

are

nic

gr

AI

th

un

fee

de

1111

off

L

in

ho

Fa

an

I

fo

us

he

fo

B

CI

of

11

m

ca

bl

pl

he

by

de

A

And the Minister that delivereth the Cup to any one shall fay,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the confecrated Bread or Wine be all spent before all have communicated, the Priess is to consecrate more, according to the Form before prescribed, beginning at [Our Saviour Christ, in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trefpasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

After shall be faid, as followeth:

O Lord and heavenly Father,
we, thy humble fervants, entirely defire thy fatherly goodness
mercifully

mercifully to accept this our facrifice of praise and thanksgiving; most humbly befeeching thee to grant, that by the merits and death of thy Son Jefus Christ, and thro' faith in his blood, we, and all thy whole Church, may obtain remiffion of our fins, and all other benefits of his paffion. And here we offer and prefent unto thee, O Lord, ourfelves, our fouls and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice; yet we befeech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jefus Chrift our Lord; by whom, and with whom, in the unity of the Holy Ghoft, all honour and glory be unto thee, O Eather Almighty, world without and. Amen.

T Or this.

Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jefus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the bleffed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly befeech thee, O heavenly Father, so to affift us

with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, thro' Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

I Then shall be faid or fung,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we blets thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jefu Chrift; O Lord God, Lamb of God, Son of the Father, that takeft away the fins of the world, have mercy upon us. Thou that takeft away the fins of the world, have mercy upon us. Thou that takeft away the fins of the world, receive our prayer. Thou that fitteft at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Amen.

Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

¶ Collects to be faid aft. the Offertory, when there is no Communion, every fuch day one or more;

2 and

The COMMUNION.

and the Jame may be faid also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

A Shift us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be desended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Almighty Lord, and everlafting God, vouchfafe, we befrech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and foul, through our Lord and Saviour Jefus Christ. Amen.

Rant, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be fo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name,

through Jesus Christ our Lord, Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that, in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wifdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchase to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the fetting forth of thy glory, through Jeius Christ our Lord. Amen.

66

66

44

66

61

1 And

- ¶ Upon the Sundays and other Holy-days (if there be no Communion) fhall be faid all that is appointed at the Communion, until the end of the general Prayer [For the whole State of Christ's Church militant here in Earth,] together with one or more of these Collects last before rehearsed, concluding with the Blessing.
- ¶ And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- And if there be not above twenty Perfons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

The COMMUNION.

And in Cathedral and Collegiate Churches and Colleges, aubere there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take arvay all occasion of Diffention and Supersition, aubich any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be fuch as is usual to be eaten; but the best and pu-

rest Wheat Bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconfecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and fuch other of the Communicants as he shall then call unto him, shall, immediately after the Bleffing, reverently eat and drink the same.

The Bread and Wine for the Communion shall be provided by the Curate

and the Church-wardens, at the charges of the Parish.

And note, That every Parishioner shall communicate at the least three times in the year, of awhich Easter to be one. And yearly at Easter, every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclefiastical Duties, accustomably due, then and at that time to be paid.

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Church-swardens shall think fit : Wherein if they disagree, it shall be dis-

pojed of as the Ordinary shall appoint.

WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the " fame kneeling; (which Order is well meant, for a fignification of our " humble and grateful acknowledgment of the benefits of Christ there-" in given to all worthy receivers, and for the avoiding of fuch profa-" nation and disorder in the holy Communion as might otherwise en-" fue;) yet, left the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is here declared, that thereby no Adoration is in-" tended, or ought to be done, either unto the Sacramental Bread or "Wine there bodily received, or unto any corporal presence of Christ's " natural Flesh and Blood. For the Sacramental Bread and Wine re-" main still in their very natural Substances, and therefore may not be " adored; (for that were idolatry to be abhorred of all faithful Chri-" flians;) and the natural Body and Blood of our Saviour Christ are in " heaven, and not here; it being against the truth of Christ's natural

" Body, to be at one time in more places than one.

The Ministration of

Publick BAPTISM of Infants,

to be used in the Church.

The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because, in the Baptism of Infants, every man present may be put in remembrance of his own Profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be, for every Male-child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfuther

and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

HAth this Child been already baptized, or no?

If they answer, No: Then shall the Priest proceed as followeth:

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour

born in fin, and that our Saviour Chrift faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoft; I befeech you to call upon God the Father, through our Lord Jefus Chrift, that of his bounteous mercy he will grant to this Child that thing which by nature be cannot have; that be may be baptized with water and the Holy Ghoft, and received into Chrift's holy Church, and be made a lively member of the fame

I Then shall the Priest Jay, Let us pray.

A Lmighty and everlafting God, who of thy great mercy didft

fave Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jefus Christ in the river Jordan, didft fanctify Water to the mystical washing away of fin; We befeech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child; wash him, and fanctify him with the Holy Ghost, that he, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may fo pass the waves of this troublefome world, that finally be may come to the land of everlafting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

li

d

b

f

u

11

d

t

11

V

f

(

e

4

Almighty

Publick BAPTISM of Infants.

Lmighty and immortal God, A the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that be, coming to thy holy Baptism, may receive remission of bis fins by spiritual regeneration. Receive bim, O Lord, as thou haft promised by thy well-beloved Son, faying, Ask, and ye shall have; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that afk; let us that feek, find; open the gate unto usthat knock; that this Infant may enjoy the everlafting benediction of thy heavenly washing, and may come to the eternal kingdom which thou haft promifed by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say, Hearthe words of the Gospel, written by Saint Mark, in the xth Chapter, at the 13th Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and faid unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BEloved, ye hear in this Gospel the words of our Saviour Christ; that he commanded the

children to be brought unto him: how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive, how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he will likewife favourably receive this prefent Infant; that he will embrace bim with the arms of his mercy; that he will give unto him the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore, we being thus perfuaded of the good-will of our heavenly Father towards this Infant, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks unto him, and fay,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant; that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wise:

D Early beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jefus Christ would vouchfafe to re-

Publick BAPTISM of Infants.

ceive bim, to release bim of bis fins, to fanctify bim with the Holy Ghoft, to give bim the kingdom of heaven and everlafting life. Ye have heard alfo, that our Lord Jefus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most furely keep and perform. Wherefore, after this promife made by Christ, this Infant must also faithfully for his part promife by you that are bis Sureties, (until be come of age to take it upon bimfelf,) that be will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the same, and the carnal defires of the flesh; so that thou wilt not follow, nor be led by them?

Anfaver. I renounce them all.

Minister.

OST thou believe in God the Father Almighty, Maker of

Heaven and Earth?

And in Jefus Chrift, his only begotten Son, our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell; and also did rife again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the

And dost thou believe in the Holy Ghost; the holy Catholick Church;

the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; and everlasting Life af. ter death?

gre

the

and

bar

full

ma

and

Ch

fi

h

t

Anfaver. All this I stedfastly be.

lieve.

Minister. WILT thou be baptized in this faith?

Anfaver. That is my defire. Minister.

TILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life? Anfaver. I will.

I Then fall the Priest fay,

Merciful God, grant that the old Adam in this Child may be fo buried, that the new man may be raifed up in bim. Amen.

Grant that all carnal affections may die in bim, and that all things belonging to the Spirit may live and grow in bim. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whofoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O bleffed Lord God, who doft live and govern all things, world without end. Amen.

everliving **L**mighty whose most dearly beloved Son Jesus Christ, for the forgiveness of our fins, did shed out of his most precious fide both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we befeech thee, the supplications of thy Congregation;

Publick BAPTISM of Infants.

gregation; fanctify this Water to the myftical washing away of sin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them, (if they shall certify him that the Child may wellendure it,) he shall dip it in the Water discreetly and warily, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the Child is weak, it Shall Suffice to pour Water upon it, saying the foresaid Words,

N. of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Priest shall say,
WE receive this Child into the
Congregation of Christ's
slock *, and do sign bin with the
sign of the Cross, in token that
hereafter be shall not be ashamed
to confess the faith of Christ erucified, and manfully to sight under
his banner against sin, the world,
and the devil; and to continue
Christ's faithful soldier and servant
unto bis life's end. Amen.

Then shall the Priest say,
Seeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for

* Here the Priest shall make a Cross upon

these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then shall the Priest fay, TE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee to grant, that be, being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as be is made partaker of the death of thy Son, he may also be partaker of his refurrection; fo that finally, with the refidue of thy holy Church, be may be an inberitor of thine everlafting kingdom, through Christ our Lord. Amen.

Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following:

Forasmuch as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession

Private BAPTISM.

fion be bath here made by you. And that be may know these things the better, ye shall call upon bim to hear Sermons; and chiefly ye shall provide that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so shoul we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

hi

as

de

al

fi

Sa

la

Then shall be add, and say,
YE are to take care that this
Child be brought to the Bishop
to be confirmed by him, so soon
as he can say the Creed, the Lord's
Prayer, and the Ten Commandments in the vulgar tongue, and
be further instructed in the Church
Catechism set forth for that pur-

"IT is certain by God's Word, that children which are baptized, dying before they commit actual fin, are undoubtedly faved.

pole.

"TO take away all scruple concerning the use of the sign of the Cross in Baptism, the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in

" the Year MDCIV."

The Ministration of

Private BAPTISM of Children in Houses.

The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-Day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that, without like great cause and necessity, they procure not their Children to be baptized at home in their bouses. But when need shall compel them so to do, then Baptism shall

be administered on this fashion.

I First let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured,) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

Name of the Father, and of the Holy Ghost. Amen.

Then, all kneeling down, the Minister shall give thanks unto God, and say, WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Child by adoption; and to incorporate him into thy holy Church. And we humbly

humbly befeech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: and that finally, with the residue of thy Saints, he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt but that the Child so haptized is lagufully

And let them not doubt but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Tet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus:

I Certify you, that, according to the due and prescribed Order of the Church, at fuch a time, and at fuch a place, before diverse witnesses, I baptized this Child.

But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child bapti-

Who was prefent when this Child was baptized?

Because some things effential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wife:

The Gospel. St. Mark x. 13. HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of fuch is the kingdom of God. Verily Hay unto you, Whofoever shall not receive the kingdom of God as a little child, he thall not enter therein. And he took them up in his arms, put his upon them, and bleffed hands them.

After the Gospel is read, the Minifler shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel
the words of our Saviour Christ;
that he commanded the children
to be brought unto him; how he
blamed those that would have kept
them from him; how he exhorted

G 6

all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he hath likewife favourably received this prefent Infant; that he hath embraced bim with the arms of his mercy; and (as he hath promifed in his holy Word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore, we being thus perfuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and fay the Prayer which the Lord himself taught us:

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasses against us. And lead us not into temptation. But deliver us from evil. Amen.

Lmighty and everlafting God, heavenly Father, we give thee humble thanks, that thou haft vouchfafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to this Infant, that be being born again, and being made an heir of everlafting falvation through our Lord Jefus Chrift, may continue thy jervant, and attain thy promise, through the fame our Lord Jesus Christ thy Son; who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Oft thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh; so that

Anfaver. I renounce them all.

Minister.

thou wilt not follow nor be led by

Doft thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jefus Chrift his only begotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and butied; that he went down into hell, and also did rife again the third day; that he ascended into Heaven, and fitteth at the right hand of God the Father Asmighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Refurrection of the slesh; and everlasting Life after death?

Answer. All this I stedfastly believe.

WILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

WE receive this Child into the Congregation of Christ's flock *, and do fign him with the

* Here the Prieft shall make a Cross upon the Child's forehead.

fign

fign of the Crofs, in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil; and to continue Christ's faithful foldier and servant unto bis life's end. Amen.

Then Shall the Priest Say,

Steing now, dearly beloved brethren, that this Child by Baptism regenerate, and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

Then Shall the Priest fay,

TE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee to grant, that be being dead unto fin, and living unto righteeuineis, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be partaker of his refurrection; fothat finally, with the refidue of thy holy Church, be may be an inheritor of thine everlafting kingdom, thro' Jefus Christ our Lord. Amen.

Then all flanding up, the Minifler shall make this Exhortation to the Godfathers and Godmothers.

Forafmuch as this Child hath promifed by you his Sureties, to renounce the devil and all his works, to believe in God, and to

ferve him; ye must remember that it is your parts and duties to fee that this Infant be taught, fo foon as he shall be able to learn, what a folemn vow, promife, and profeffion be bath here made by you. And that be may know thefe things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide that be may learn the Creed, The Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoufly brought up to lead a godly and a Christian life; remembering always, that Baptism doth reprefent unto us our profession, which is to follow the example of our Saviour Chrift, and be made like unto him; that as he died, and rofe again for us, fo should we, who are baptized, die from fin, and rife again unto righteoufness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

If But if they which bring the Infant to the Church do make fuch uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving, that at the dipping of the Child in the Font, be shall use this Form of Words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he hath likewife favourably received this prefent Infant; that he hath embraced bim with the arms of his mercy; and (as he hath promifed in his holy Word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore, we being thus perfuaded of the good-will of our heavenly Father, declared by his Son Jefus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and fay the Prayer which the Lord himself taught us:

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Lmighty and everlafting God, A heavenly Father, we give thee humble thanks, that thou haft vouchfafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlafting falvation through our Lord Jefus Chrift, may continue thy fervant, and attain thy promise, through the fame our Lord Jesus Christ thy Son; who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall fay, Oft thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous defires of the fame, and the carnal defires of the flesh; so that

fig

he

to

cif

his

CI

un

til

the

118

tor

CO

th:

the

res

ly.

OW

CO

Ai

gra

an

he

de

an

of

Lett

ma

tio

of

int

do

di

WC

Anfaver. I renounce them all. Minister.

thou wilt not follow nor be led by

Oft thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jefus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he afcended into Heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghoft; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Refurrection of the flesh; and everlasting Life after death?

Ansaver. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Answer. I will. Then the Priest shall say, WE receive this Child into the Congregation of Christ's flock *, and do fign bim with the

* Here the Prieft shall make a Cross upon the Child's forehead.

fign

fign of the Crofs, in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then Shall the Priest fay,

Seeing now, dearly beloved brethren, that this Child be by Baptilm regenerate, and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

Then shall the Priest fay,

WE yield thee most hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy holy Spirit, to receive bim for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteeufnefs, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be partaker of his refurrection; fothat finally, with the refidue of thy holy Church, he may be an inheritor of thine everlafting kingdom, thro' Jefus Christ our Lord. Amen.

Then all flanding up, the Minifler shall make this Exhortation to the Godfathers and Godmothers.

Forafmuch as this Child bath promifed by you his Sureties, to renounce the devil and all his works, to believe in God, and to

ferve him; ye must remember that It is your parts and duties to fee that this Infant be taught, fo foon as be shall be able to learn, what a folemn vow, promife, and profeffion be bath here made by you. And that be may know thefe things the better, ye shall call upon bim to hear Sermons; and chiefly ye shall provide that he may learn the Creed, The Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoufly brought up to lead a godly and a Christian life; remembering always, that Baptism doth reprefent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rofe again for us, fo should we, who are baptized, die from fin, and rife again unto righteoufness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlinefs of living.

If But if they which bring the Infant to the Church do make fuch uncertain answers to the Priess's questions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptisin,) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving, that at the dipping of the Child in the Font, he shall use this Form of Words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. The

and able to answer for themselves.

When any fuch Persons as are of riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either the second I evening Prayer, as the Curate in his discretion

Shall think fit.

And standing there, the Priest shall ask, whether any of the Persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus:

EARLY beloved, for a fmuch as all men are conceived and born in fin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in fin, committing many actual transgressions; and that our Saviour Christ faith, None can enter into the kingdom of God except he be regenerate and born anew of Water and of the Holy Ghoft; I befeech you to call upon God the Father, through our Lord Jefus Christ, that of his bounteous goodness he will grant to these Perfons that which by nature they cannot have; that they may be baptized with Water and the Holy Ghoft, and received into Christ's holy Church, and be made lively members of the fame.

Then shall the Priest say,
Let us pray.

(¶ And here all the Congregation fhall kneel.)

A Lmighty and everlasting God, who of thy great mercy didst

fave Noah and his family in the Ark from perifhing by water; and also didst safely lead the children of Ifrael thy people through the Red fea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jefus Chrift in the river Jordan, didst fanctify the element of Water to the mystical washing away of fin; We befeech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and fanctify them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful thro' hope, and rooted in charity, may to pass the waves of this troublesome world, that finally they may come to the land of everlafting life; there to reign with thee world without end, through Jefus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper

help fucc lieve dead Per/ ly B of th tion thou love fhall find ed u oper that ever venl the haft

> ¶ Ti an we St. be

ruler

Ame

to Je him, art a no m thou Jefus Veril cept not fe code a ma Can] his n Jefus fay u born

he ca

of G

helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead: We call upon thee for thefe Persons, that they, coming to thy holy Baptism, may receive remission of their fins by spiritual regeneration. Receive them, O Lord, as thou haft promifed by thy well-beloved Son, faying, Afk, and ye shall receive; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these Persons may enjoy the everlafting benediction of thy heavenly washing, and may come to the eternal kingdom which thou haft promifed by Chrift our Lord. Amen.

Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by St. John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jews. The same came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doeft, except God be with him. Jefus answered, and faid unto him, Verily, verily, I fay unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? Can he enter the fecond time into his mother's womb, and be born? Jefus answered, Verily, verily, I fay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

¶ After which he shall fay this Exhortation following:

BEloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his afcention into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be faved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap there-For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and faid to him, and the rest of the Apostles, Men and brethren, what shall we do? replied, and faid unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, faying, Save yourselves from this untoward generation. For (as the same Apostle testisieth

in another place) even Baptism doth also now fave us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present Persons truly repenting and coming unto him by faith; that he will grant them remission of their fins, and bestow upon them the Holy Ghoft; that he will give them the bleffing of eternal life, and make them partakers of his everlafting kingdom. Wherefore, we being thus perfuaded of the good-will of our heavenly Father towards these Persons, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks to him, and fay,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchfafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these Persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized on this wise:

W Ell-beloved, who are come hither defiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouch fafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard

alfo, that our Lord Jefus Chrift hath promifed in his holy Word, to grant all those things that we have prayed for; which promife he for his part will most furely keep and perform.

Wherefore, after this promife made by Chrift, ye must also faithfully for your part promise, in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.

Question.

Doft thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the fame, and the carnal defires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

Doft thou believe in God the Father Almighty, Maker of

Heaven and Earth?

And in Jefus Chrift his only begotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Ahmighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church;

Chu the l tion Life

lieve

W

man alkt A

Man Ame G may belo

may

G and to tr work G cated

Minine heave ly re O bl and out

Son of our preciand and a ciple all n

Church; the Communion of Saints: the Remission of Sins; the Resurrection of the flesh; and everlasting Life after death?

Anfaver. All this I stedfastly be-

lieve.

Question.

Wilt thou be baptized in this faith? Anfaver. That is my defire. Question.

Vilt thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Anfaver. I will endeavour fo to

do, God being my helper.

I Then Shall the Priest say,

Merciful God, grant that the old Adam in these Persons may be fo buried, that the new man may be railed up in them.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlaftingly rewarded, through thy mercy, O bleffed Lord God, who doft live and governall things, world without end. Amen.

everliving God, Lmighty, A whose most dearly beloved Son Jefus Chrift, for the forgiveness of our fins, did shed out of his most precious fide both water and blood; and gave commandment to his difciples, that they should go teach all nations, and baptize them, In

the Name of the Father, and of the Son, and of the Holy Ghoft: Regard, we befeech thee, the fupplications of this Congregation: fanctify this Water to the mystical washing away of fin; and grant that the Persons now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jefus Christ our Lord. Amen.

Then shall the Priest take each Person to be baptized by the right band, and placing bim conveniently by the Font, according to his discretion, shallask the Godfuthers and Godmothers the Name; and then shall dip bim in the water, or pour water upon him, faying,

T I baptize thee, In the Name, . of the Father, an of the Son, and of the Holy Ghoft. Amen.

Then shall the Priest say,

W.E receive this Person into the Congregation of Christ's flock*, and do fign bim with the fign of the Cross, in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil; and to continue Christ's faithful foldier and servant unto bis life's end. Amen.

Then Shall the Priest fay,

C'Eeing now, dearly beloved bre-O thren, that these Persons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

. Here the Priest shall make a Cross upon the Person's forehead Then.

Then shall be faid the Lord's brayer, all kneeling.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. Andforgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

XTE yield thee humble thanks. O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these Persons, that being now born again, and made heirs of everlafting falvation through our Lord Jesus Christ, they may continue thy fervants, and attain thy promifes, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FOrafmuch as these Persons have promised in your presence, to renounce the devil and all his works, to believe in God, and to

ferve him; ye must remember that it is your part and duty to put them in mind, what a solemn vow, promise, and profession, they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

An

this .

moth

was

chile

of th

and

vow

First

devi

and

and

Seco

the

And

Goo

mer

the

tho

do,

help

tha

he !

falv

Sav

tini

of t

An

of !

the Ma

(

21

A

An

bi

(¶ And then (speaking to the new baptized Persons) he shall proceed, and say,

ND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Chriftian calling, and as becometh the children of light; remembering alwaysthat Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and role again for us; fo should we who are baptized die from fin, and rife again unto righteoufness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every Person thus baptized should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so be may be admitted to the holy Communion.

If any Persons not baptized in their Infancy shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the award [Infant] for [Child or Person] as occasion requireth.

A CATECHISM;

A CATECHISM;

That is to fay,

An Instruction, to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.
'HAT is your Name?

Ansaw. N. or M.
Quest. Who gave you
this Name?

Anfav. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Anfw. They did promife and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the sleep. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep God's haly will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Anfaw. Yes verily; and by God's help fo I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechift. Rehearse the Articles

of thy belief.

Answ. I Believe in God the Father Almighty, Maker

of Heaven and Earth:

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and burried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Eatholick Church; The Communion of Saints; The Forgiveness of fins; The Resurrection of the Body, And the Life everlasting.

Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ansav. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all man-

kind.

Thirdly, In Godthe Holy Ghoft, who fanctifieth me, and all the

elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

how many there be?
Answ. Ten.
Quest. Which be they?

Answ. THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other

gods but Me.

II. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the earth be-

neath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me, and fhew mercy unto thousands in them that love me. and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the lea, and all that in them is, and refted the feventh day; wherefore the Lord bleffed the feventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy

God giveth thee.

VI. Thou shalt do no murder. VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his fervant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things; my

duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards

Anfw. My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my foul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his hely Name and his Word; and to ferve him truly all the days of my life.

Queft. What is thy duty towards

thy neighbour?

Anfav. My duty towards my neighbour is, to love him as myfelf, and to do to all men as I would they should do unto me. To love, honour, and fuccour, my father and mother. To honour and obey the King, and all that are put in authority under him. To fubmit myself to all my governors, teachers, spiritual pastors and mafters. To order myfelf lowly and reverently to all my beters. hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil fpeaking, lying, and flandering. To keep mybody in temperance, fobernels, and chaftity. Not to covet nor defire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to ferve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore it thou canft fay the Lord's Prayer? be th

Infw.

coine. Asit day or us ou them lead u delive

> Duc in thi An heave

of all

unto

we n and c And fend both that and i it wi fend bodi from from ever he w nefs,

> Que, in h

And

be it

nece fay, the

this vifi ritt dai

me fan the

Anfw.

A CATECHISM.

be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Queft. What defireft thou of God

in this Prayer?

Anfav. I defire my Lord God our heavenly Father, who is the giver of all goodness, to fend his grace unto me, and to all people; that we may worship him, ferve him, and obey him as we ought to do. And I pray unto God, that he will fend us all things that be needful both for our fouls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will pleafe him to fave and defend us in all dangers ghoftly and bodily; and that he will keep us from all fin and wickedness, and from our ghoftly enemy, and from everlafting death. And this I truft he will do of his mercy and goodnefs, thro' our Lord Jefus Chrift. And therefore I fay, Amen. be it.

Queft. HOW may Sacraments in his Church.

Anfav. Two only, as generally necessary to falvation; that is to fay, Baptism, and the Supper of the Lord.

Quest. What meanest thou by

this word Sacrament?

Anfav. I mean an outward and visible fign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Queft. How many parts are there in a Sacrament?

Answ. Two; the outward vifible fign, and the inward spiritual grace.

Quest. What is the outward visible fign, or form in Baptism.

Answ. Water; wherein the perfon is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the inward and

fpiritual grace?

Answ. A death unto fin, and a new birth unto righteousness: for being by nature born in fin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of per-

fons to be baptized?

Anfav. Repentance, whereby they forfake fin; and faith, whereby they ftedfaftly believe the promifes of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Anfav. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Anfav. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or fign of the Lord's Supper?

Anfav. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part,

or thing fignified?

Ango. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What

CONFIRMATION.

Quest. What are the benefits whereof we are partakers thereby? Answ. The strengthening and refreshing of our fouls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Queft. What is required of them who come to the Lord's Supper?

Anfav. To examine themselves. whether they repent them truly of their former fins, fledfaftly purposing to lead a new life; have a lively faith in God's mercy thro' Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently, upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church, in-Struct and examine fo many Children of his Parish, sent unto him, as be shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames, Shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to bear, and be ordered by the Curate, until fuch time as they have learned all that is here appointed for them to learn.

I So foon as Children are come to a competent age, and can fay in their mother tongue the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

And whenfoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all fuch Persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, be shall confirm them in manner following.

The Order of CONFIRMATION, or laying on of Hands upon those that are baptized, and come to Years of Discretion.

I Upon the day appointed, all that are to be then confirmed, being placed, and flanding in order before the Bishop, he (or some other Minister appointed by bim) shall read this Preface following:

10 the end that Confirmation may be ministered to the more edifying of fuch as fhall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but fuch as can fay the Creed, thely before the Church, ratify and Lord's Prayer, and the Ten Commandments; and can also answer to fuch other Questions as in the thort Catechism are contained: Which order is very convenient to be observed; to the end that chil-

dren being now come to the years of diferetion, and having learned what their Godfathers and Godmothers promifed for them in Baptifin, they may themselves, with their own mouth and confent, openconfirm the fame; and also promife, that by the grace of God they will evermore endeavour themselves faithfully to observe fuch things as they by their own confession have aftented unto.

1 Then

tion, and name and own your do al fathe derto Y A

A and a Bithe I A

Ju

out e B_{i} A to th

nera and t unto fins; thee, the ! in t grace unde fel a of k and ipirit for e

bej ba fer

heav

TI

Then shall the Bishop say,

O ye here, in the presence of
God, and of this Congregation, renew the solemn promise
and vow that was made in your
name at your Baptism; ratifying
and confirming the same in your
own persons, and acknowledging
yourselves bound to believe and to
do all those things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly an-

fwer. I do.

The Bishop.

OUR help is in the Name of the Lord:

Answ. Who hath made heaven and earth.

Bishop. Bleffed be the Name of the Lord,

Anfaw. Henceforth world without end.

Bishop. Lord, hear our prayers.
Answ. And let our cry come unto thee.

Bilhop. Let us pray. Lmighty and everliving God, A who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghoft, and haft given unto them forgiveness of all their fins; Strengthen them, we befeech thee, O Lord, with the Holy Ghoft the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counfel and ghoftly ftrength; the fpirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one

feverally, faying,

Defend, O Lord, this thy child [or this thy fervant] with thy heavenly grace, that he may con-

tinue thine for ever, and daily increase in thy holy Spirit more and more, until be come unto thy everlasting kingdom. Amen.

Then shall the Bishop say, The Lord be with you. Answ. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy win be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

Lmighty and everliving God, A who makeft us both to will and todo those things that be good and acceptable unto thy divine Majefty; We make our humble supplications unto thee for these thy fervants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this fign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we befeech thee, ever be over them; let thy holy Spirit ever be with them; and fo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlafting life, thro' our Lord Jefus Christ; who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Almighty Lord, and everlafting God, vouchfafe, we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that thro' thy most mighty protection.

OF MATRIMONY.

protection, both here and ever, we may be preferved in body and foul, through our Lord and Saviour Jefus Christ. Amen.

Then the Bishop shall bless them, faying thus,

THE bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be upon you, and we main with you for ever. Amend

And there shall none be admitted to the boly Communion until such time as he be confirmed, or be ready and desirous to be confirm.

The Form of Solemnization of MATRIMONY.

Tirst, the Banns of all that are to be married together must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

Publish the Banns of Marriage between M. of—and N. of—If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first second, or third time of asking.

- And if the Perfons that are to be married dwell in divers parifuses, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimons between them, without a Certifusate of the Banns being thrice asked from the Curate of the other Parish.
- At the day and time appointed for folemnization of Matrimony, the Perfons to be married shall come into the Pody of the Church with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the fight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable

estate instituted of God in the time of man's innocency, fignifying unto us the mystical union that is betwixt Christ and his Church: which holy eftate Christ adorned and beautified with his prefence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvifedly, lightly, or wantonly, to fatisfymen's carnal lufts and appctites, like brute beafts that have no understanding; but reverently, difcreetly, advifedly, foberly, and in the fear of God, duly confidering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against fin, and to avoid fornication, that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdfy, It was ordained for the mutual fociety, help, and comfort,

oth ver the now any wh join or o pea

tha

ful that ped full mo be y are that not the

21

i

0

(

I

a

M. Tive

4 11

in the Will hone and

that the one ought to have of the other, both in prosperity and adversity: Into which holy estate these two persons present come now to be joined. Therefore, if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereaster for ever hold his peace.

¶ And alfospeaking unto the Perfons that shall be married, he shall fay,

Require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God, neither is their Matrimony lawful.

- At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony by God's law, or the laws of this Realm, and will be bound, and fufficient Sureties with him, to the Parties, or elfe put in a caution (to the full value of fuch charges as the perfons to be married do thereby fuffain) to prove his degation; then the Solemnization must be deferred, until fuch time as the truth be tried.
- If no impediment be alledged, then shull the Curate fay unto the Man,

M. W Iltthou have this Woman to thy wedded Wife, to live together after God's ordinance in the holy eftate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in fickness and in health; and, for faking all

other, keep thee only unto her, follong as ye both shall live?

¶ The Man shall answer, I will.

Then shall the Priest say unto the Homan,

N. Wilt thou have this Man to thy wedded Hufband, to live together after God's ordinance in the holy eftate of Matrimony? Wilt thou obey him, ferve him, love, honour, and keep him, in licknefs and in health; and, for faking all other, keep thee only unto him, fo long as ye both shall live?

- The Woman shall ansaver, I will.
- Then shall the Minister fay,

Who giveth this Woman to be married to this Man?

- Then shall they give their troth to each other in this manner.
- The Minister receiving the Woman at her father's or friends' hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

M. take thee N. to my wedded Wife, to have and to hold, from this day forward, for better for worfe, for richer for poorer, in fickness and in health, to love and to cherish, till death us do part, according to God'sholy ordinance; and thereto Iplight thee my troth.

Then shall they loofe their hands, and the Woman with her right hand taking the Man by his right hand, shall like wife jay after the Minister:

I N. take thee M. to my wedded Hufband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, II cherish,

Of MATRIMONY.

cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

A Then shall they again loose their hands: and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worthip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall fay,

Let us pray. Eternal God, Creator and Preferver of all mankind, Giver of all ipiritual grace, the Author of everlafting life; Send thy bleffing upon these thy ser-vants, this Man and this Woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, fo these Persons may furely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together, and say,
Those whom God hath joined together, let no man put asunder.

Then shall the Minister speak unto the People.

the

no

wit

ligh

upo

am

Co

the

be !

folk

nat

Go

the

her

OWI

end

the

now

with

TI

ar

L

at

to

L

A

M

us.

on u

Thy

done

Give

0

A

I

7

I

(

Porafmuch as M. and N. have confented together in holy Wedlock, and have witneffed the fame before God and this company, and thereto have given and pledged their troth either to other, and have declared the fame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Blessing.

God the Pather, God the Son, God the Holy Ghoft, blefs, preferve, and keep you; the Lord mercifully with his favour look upon you; and fo fill you with all fpiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then the Minister or Clerks, soing to the Lord's Table, shall say or sing this Pfalm following.

Beati omnes. Pfalm cxxviii.

BLeffedare all they that fear the Lord: and walk in his ways. For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olivebranches: round about thy table. Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall fo bless thee: that thou shalt see Jerusalem in prosperity all thy life

Yea, that thou shalt see thy children's children; and peace upon liracl.

Glory

OF MATRIMONY.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Pfalm.

OD be merciful unto us, and blefs-us: and fhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health

among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise

thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him. Glory be to the Father, and to

the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world

without end. Amen.

The Pfalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall fay,

Lord, have mercy upon us. Answ. Christ, have mercy upon

us.

Minister. Lord, have mercy up-

on us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minist. O Lord, fave thy fer-

Anfav. Who put their trust in

Minist. O Lord, fend them help from thy holy place;

Anfav. And evermore defend them.

Minist. Be unto them a tower of strength,

Anfav. From the face of their enemy.

Minist. O Lord, hear our prayer; Anjw. And let our cry come unto thee.

Minister.

God of Abraham, God of Ifaac, God of Jacob, blefs thefe thy fervants, and fow the feed of eternal life in their hearts; that whatfoever in thy holy Word they shall profitably learn, they may indeed fulfil the fame. Look. O Lord, mercifully upon them from heaven, and blefs them. And asthou didft fend thy bleffing upon Abraham and Sarah, to their great comfort; fo vouch fafe to fend thyblefling upon the fethy fervants; that they, obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, through Jefus Christ our Lord. Amen.

This Prayer next following shall be omitted subere the Woman is

paft Child-bearing.

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together

H 2

to long in godly love and honefty, that they may fee their children Christianly and virtuously brought up to thy praise and honour, through Jesus Christ our Lord. Ancn.

God, who by thy mighty O power haft made all things of nothing; who also (after other things fet in order) didft appoint that out of Man (created after thine own image and fimilitude) Woman should take her beginning; and knitting them together, didft teach, that it should never be lawful to put afunder those whom thou by Matrimony hadft made one: O God, who haft confecrated the flate of Matrimony to fuch an excellent Mystery, that in it is fignified and reprefented the spiritual Marriage and Unity betwixt Christ and his Church; Look mercifully upon these thy servants; that both this Man may love his Wife according to thy Word, (as Christ did love his fpouse the Church, who gave himself for it, loving and cherishing it even as his own Hesh;) and also that this Woman may be loving and amiable, faithful and obedient, to her Husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. OLord, blefsthem both, and grant them to inherit thy everlafting kingdom, through Jefus Christ our Lord. Amen.

I Then Shall the Priest Say,

A Lmighty God, who, at the beginning, did create our first parents, Adam and Eve, and did fanctify and join them together in Marriage; Pour upon you the riches of his grace; fanctify and bless you; that ye may please him both in body and foul, and live together in holy love unto your lives and, Amen.

After subich, if there be no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth.

th

dv

to

th

an

gr

oi

le

b:

10

E

V

u

is

u

t

A

f

b

ALL ye that are married, or that intend to take the holy eftate of Matrimony upon you, hear what the holy Scripture doth fay, as touching the duty of Hufbands towards their Wives, and Wives towards their Hufbands.

Saint Paul, in his Epiftle to the Ephefians, the fifth Chapter, doth give this commandment to all married men: Hufbands, love your wives, even as Christ also loved the Church, and gave himfelf for it, that he might fanctify and cleanfe it with the washing of water by the Word; that he might prefent it to himfelf a glorious Church, not having fpot, or wrinkle, or any fuch thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular fo love his wife even as himself, Eph. v. 25.

Likewite the fame Saint Paul, writing to the Coloffians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them. Coloss.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, faith unto them

+110

The Visitation of the SICK.

that are married: Ye hufbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veffel, and as being heirs together of the grace of life, that your prayers be not hindered. I St. Peter iii. 7.

Hitherto ye have heard the duty of the Hufband toward the Wife. Now likewife, ye Wives, hear and learn your duties toward your Hufbands, even as it is plainly fet for the

in holy Scripture.

Saint Paul, in the afore-named Epifile to the Ephefians, teacheth you thus; Wives, submit your-felves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. And again he saith, Let the wife see that she reverence her husband. Eph. v. 22.

And in his Epiftle to the Coloffians, Saint Paul giveth you this fhort leffon: Wives, fubmit yourfelves unto your own husbands, as it is fit in the Lord. Coloff. iii. 18.

Saint Peter also doth instruct your very well, thus faying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the convertation of the wives; while they behold your chafte conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet foirit, which is in the fight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themfelves, being in subjection unto their own hufbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as yedo well, and are not afraid with any amazement. 1 St. Peter iii. 1.

It is convenient that the nearmarried Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The Order for the Visitation of the SICK.

When any Person is sick, notice shall be given thereof to the Minister of the Parish; subo, coming in to the sick Person's barie, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the fick Man's presence, he shall say, kneeting down,

R Emember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most

precious blood; and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ Then the Minister shall fay, Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be
H 3 done

The Vifitation of the SICK.

done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, fave thy fer-

vant,

Anfav. Which putteth bis trust in thee.

Minist. Send him help from thy holy place;

Anfav. And evermore mightily

defend him.

Minist. Let the enemy have no

advantage of him;
Answ. Northe wicked approach

to hurt bim.

Minist. Be unto him, O Lord, a strong tower,

Anjw. From the face of bis enemy.

Minist. O Lord, hear our prayer; Ansie. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, vifit, and relieve this thy fervant: Look upon bim with the eyes of thy mercy; give bim comfort and fure confidence in thee; defend bim from the danger of the enemy; and keep bim in perpetual peace and fafety, through Jefus Christ our Lord. Amen.

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we befeech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That if it shall be thy good pleasure to restore him to his former health, he may lead the re-

fidue of his life in thy fear, and to thy glory; or elfe give him grace foto takethy vifitation, that, after this painful life ended, he may dwell with thee in life everlafting, through Jefus Christ our Lord, Amen.

at

h

fte

th

of

ba

m

fle

gi

m

th

F

cl

fu

W

ar

01

W

th

F

pl

u

C

to

b

hi

fi

110

CI

et

C

et

C

fr

in

ta

pi

h

re

to

all

of

¶ Then shall the Minister exhort the fiek Person after this Form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakhes, and fickness. Wherefore, whatfoever your fickness is, know you certainly that it is God's vifitation. And for what cause soever this sickness is fent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be fent unto you to correct and amend in you whatfoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your fins, and bear your fickness patiently, trufting in God's mercy, for his dear Son Jesus Christ's fake, and render unto him humble thanks for his fatherly visitation, submitting yourfelf wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very sick, then the Curate may end his exbortation in this place, or else proceed.

TAke thereforeingood part the chaftisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lordloveth he chasten-

eth,

eth, and scourgethevery son whom he receiveth. If ye endure chastening, God dealeth with you as with fons; for what fon is he whom the father chafteneth not? But if ve be without chastifement, whereof all are partakers, then are ye baftards, and not ions. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in fubjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleafure; but he for our profit, that we might be partakers of his holinefs. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thankfgiving, bear our heavenly Father's correction, whenfoever by any manner of advertity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons than to be made like unto Christ, by fuffering patiently advertities, troubles, and ficknesses. For he himself went not up to joy, but first he fuffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to fuffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rife again from death, and dwell with him in everlasting life. Now, therefore, taking your fickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptilm. And forafmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to ex-

amine yourfelf and your estate, both toward Godand man; fothat accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus:

Doft thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Christ his only begotten Son our Lord; And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Flesh; and everlasting Lire atter death?

¶ The fick Person shall answer, All this I stedfastly believe.

Then shall the Minister examine awhether he repent him truly of his fins, and he in charity with all the world; exhorting him to forgive, from the bottom of his heart, all Persons that have offended him; and if he hath offended any other, to askthem forgiveness; and where

be bath done injury or aurong to any man, that he make amends to And the uttermost of his power. if he bath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his Confcience, and the quietness of his Executors. But men should often be put in remembrance to take order for the fettling of their temporal Estates whilst they are in bealth.

- These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.
- The Minister should not omit earnestly to move such sick Persons us are of ability to be liberal to the poor.
- Here shall the fick Person be moved to make a special Confession of his Sins, if he feel his Constitute troubled with any weighty matter. After which Confession the Priest shall absolve him, (if he hunbly and heartily desire it,) after this sort.

Our Lord Jefus Chrift, who hath left power to his Church to absolve all finners who truly repent and believe in him, of his great mercy forgive thee thine ofteness: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more;

Open thine eye of mercy upon this thy fervant, who most earnestly defireth pardon and forgiveness. Renew in bim, most loving Father, whatfoever hath been decayed by the fraud and malice of the devil. or by bis own carnal will and frail. nefs; preferve and continue this fick member in the unity of the Church; confider bis contrition, accept bis tears, affwage bis pain, as shall feem to thee most expedient for him. And forafmuch as be putteth bis full trust only in thy mercy, impute not unto bim bis former fins; but strengthen bim with thy bleffed Spirit; and, when thou art pleafed to take bim hence. take bim unto thy favour, through the merits of thy most dearly beloved Son Jefus Christ our Lord. Amen.

ti

g

0

ft

fc

fa

G

di

al

ai

th

fc

fr

th

ol

u

u

po

to

t-h

Then shall the Minister say this Psalm.

In te, Domine, speravi. Psalm lxxi,

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousnes; incline thine ear unto me, and save me.

Be thou my firong hold, whereunto I may alway refort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I beenholden up ever fince I was born: thou art he that took me out of my mother's womb; my praise snall be always of thee.

I am become as it were a monfter unto many: but my fure trust is in thee.

O let

O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

Cast me not away in the time of age: forfake me not when my

strength faileth me.

For mine enemies speak against me, and they that lay wait for my foul take their counfel together, faving: God hath forfaken him; perfecute him, and take him; for there is none to deliver him.

Go not far from me, OGod: my God, hafte thee to help me.

Let them be confounded and periff, that are against my foul: let them be covered with shame and dishonour, that feek todo meevil.

As for me, I will patiently abide alway: and will praise thee more

and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the ftrength of the Lord God: and will make mention of thy righteourners only.

Thou, O God, haft taught me from my youth up until now: therefore will I tell of thy won-

drous works.

Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteoufness, O God, is very high, and great things are they that thou hast done: O God,

who is like unto thee!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Adding this:

Saviour of the world, who by thy Crofs and precious Blood haft redeemed us; Save us,

and help us, we humbly befeech thee, O Lord.

I Then Shall the Minister say,

THE Almighty Lord, who is amost strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayeft receive health and falvation, but only the Name of our Lord Jefus Chrift. Amen.

And after that shall say,

TNtoGod'sgracious mercy and protection we commit thee. The Lord blefs thee, and keep thee. The Lord make his face to fhine upon thee, and be gracious The Lord lift up his unto thee. countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a fick Child.

Almighty God, and merciful Father, to whom alone belong the iffues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this Child, now lying upon the bed of fickness: Visit bim, O Lord, with thy falvation; Deliver bim in thy good appointed. time from bis bodily pain, and fave bis foul for thy mercy's fake: That if it shall be thy pleasure to prolong bis days here on earth, be may live to thee, and be an infirument of thy glory, by ferving thee faithfully, and doing good in bis generation; orelfe receive bim into those heavenly habitations, where the fouls of them that fleep in the Lord lefus enjoy perpetual gest and felicity. Grant this, O Lord,

for thy mercy's fake, in the fame thy Sonour Lord Jefus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ A Prayer for a fick Person, when there appeareth but small hope of recovery.

Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for faccour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look graciously upon bim, O Lord; and the more the outward man decayeth, strengthen bim, we befeech thee, fo much the more continually with thy grace and holy Spirit in the inner man. Give bim unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jefus; that bis fins may be done away by thy mercy, and his pardon fealed in heaven, before be go hence, and be no more feen. We know, O Lord, that there is noword impossible with thee; and that if thou wilt, thou canft even yet raife bim up, and grant bim a longer continuance amongst us. Yet, forafmuch as in all appearance the time of his diffolution draweth near, fo fit and prepare bim, we befeech thee, against the hour of death, that after his departure hence in peace, and in thy favour, bis foul may be received into thine everlasting kingdom, through the merits and mediation of Jefus Christ thine only Son our Lord and Saviour. Amen.

¶ A commendatory Prayer for a fick Person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are deli-

vered from their earthly prisons: We humbly commend the foul of this thy fervant, our dear brother. into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly befeeching thee, that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate Lamb that was flain to take away the fins of the world; that what foever defilements it may have contracted in the midst of this miferable and naughty world, through the lufts of the flesh, or the wiles of Satan, being purged and done away, it may be prefented pure and without fpot before thee. And teach us who furvive, in this and other like daily spectacles of mortality, to fee how frail and uncertain our own condition is; and fo to number our days, that we may ferioufly apply our hearts to that holy and heavenly wifdom, whilft we live here, which may in the end bring us to life everlafting, through the merits of Jefus Christ, thine only Son our Lord. Amen.

pla

Gi

ten

ten

ree

Shi

diff

tho

one

bef

this

han

tak

COV

thy

his

it I

unt

our

¶ A Prayer for Persons troubled in mind, or in conscience.

Bleffed Lord, the Father of mercies, and the God of all comforts; we befeech thee look down in pity and compassion upon this thy afflicted fervant. Thou writest bitter things against bim, and makeft bim to possess bis former iniquities; thy wrath lieth hard upon bim, and bis foul is full of trouble: But, O merciful God, who hast written thyholy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give bim a right understanding of bimfelf, and of thy threats and promifes, that he may neither caft

The Communion of the SICK.

away bis confidence in thee, nor place it any where but in thee. Give bim strength against all bis temptations, and heal all bis diftempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make bim to hear

of joy and gladness, that the bones which thou hast broken may rejoice. Deliver bim from fear of the enemy, and lift up the light of thy countenance upon bim, and give bim peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The Communion of the SICK.

I Forasmuch as all mortal men be subject to many sudden perils, diseases, and ficknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whenfoever it shall please Almighty God to call them, the Curates shall diligently, from time to time, (but especially in the time of pestilence, or other infectious fickness,) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Chrift. when it shall be publickly administered in the Church; that so doing they may, in case of sudden visitation, have the less cause to be disquieted for lack of the fame. But if the fick Perfon be not able to come to the Church, and yet is desirous to receive the Communion in his boufe; then be must give timely notice to the Curate, fignifying also how many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the fick man's house, with all things necessary so prepared, that the Curate may reverently minister, be shall there celebrate the boly Communion, beginning with the Collect, Epifile, and Gofpel, here following.

The Collett.

A Lmighty everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epiftle. Heb. xii. 5.

MY for, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gofpel. St. John v. 24.

VERILY, verily, Isay unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

I After which the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words, [Ye that do truly repent, &s.]

H 6

At the Burial of the DEAD.

- At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.
- But if a man, either by reason of extremity of sickness, or for twant of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption; earnessly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.
- When the fick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm, [In thee, O Lord, have I put my trust, Sc.] and go straight to the Communion.
- In the time of the Plague, Sweat, or fuch other like contagious times of fickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the DEAD.

- Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.
- The Priest and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say or sing,
- AM the refurrection and the life, faith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. St. John xi. 25, 26.
- I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my slesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.
- WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the Name of the Lord. I Tim. vi. 7. Job i. 21.

th

tre

ar

ar

fii

V

d

h

- ¶ After they are come into the Church, fhall be read one or both of these Psalms following.
- Dixi, custodiam. Pfal. xxxix.

 Said, I will take heed to my ways: that I offend not in my tongue.
- I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

I held

Theld my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.,

My heart was hot within me; and while I was thus musing the fire kindled: and at the last I

fpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in

thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even confumed by means of

thy heavy hand.

When thou with rebukes dost chasten man for fin, thou makest his beauty to confume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears confider my calling: hold not thy peace at my

tears.

For I am a ftranger with thee: and a fojourner, as all my fathers were

O fpare me a little, that I may recover my ftrength: before I go bence, and be no more feen.

Glory be to the Father, \mathfrak{S}_c . As it was in the beginning, \mathfrak{S}_c .

Domine, refugium. Pfalm xc.

ORD, thou hast been our refuge: from one generation to

another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy fight are but as yesterday: seeing that is past as a watch in the night.

As foon as thou featterest them, they are even as a sleep: and fade. away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast fet our misseeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threefcore years and ten; and though men be fo firong that they come to fourfcore years: yet is their firength then but labour and forrow; fo foon paffeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, to is thy difplea-

fure.

So teach us to number our days: that we may apply our hearts unto wifdom.

Turn thee again, O Lord, at the last: and be gracious unto thy ferwants.

O fatisfy

At the Burial of the DEAD.

O fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy fervants thy work; and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: profper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, Sc. As it was in the beginning, Sc.

Then shall follow the Leffon taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians, I Corinth. xv. 20.

TOW is Christ risen from the dead, and become the firstfruits of them that flept. For fince by man came death, by man came also the refurrection of the dead. For as in Adam all die, even fo in Christ shall all be made alive. But every manin his own order: Christ the first-fruits; afterward they that are Christ's at his coming. cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he faith, All things are put under him, it is mamitest that he is excepted which did put all things under him. when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rife not at all? why are they then baptized for the dead? And why fland we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jefus our Lord, Idie daily. If after the manner of men I have fought with beafts at Ephefus, what advantageth it me if the dead rife not? Let us eat and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteoutness, and fin not; for some have not the knowledge of God: I fpeak this to your thame. But some man will fay, How are the dead raifed up? and with what body do they come? Thou fool, that which thou fowest is not quickened except it die. And that which thou fowest, thou fowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleafed him, and to every feed his own body. All flesh is not the fame flesh; but there is one kind of flesh of men, another flesh of beafts, another of fishes, and another of birds. There are also celeftial bodies, and bodies terrestrial; but the glory of the celeftial is one, and the glory of the terrestrial is another. There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the refurrection of the dead: It is fown in corruption; it is raised in incorruption: It is fown in difhonour; it is raised in glory: It is fown in weakness; it is raised in power: It is fown a natural body; it is raifed a fpiritual body. There is a natural body, and there is a fpiritual body. And fo it is written, The first man Adam was made a

but t terw The the ! heav they heav are born ihall heav that the corr Beh We all the laft four inco cha mu mo So put tal the fay fw: wh wh of of G thi

T

be

W

th

th

th

HV.BS

living

a qui

was

living foul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the fecond man is the Lord from heaven. As is the earthy, fuch are they that are earthy; and as is the heavenly, fuch are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I fay, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall found, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the faying that is written, Death is swallowed up in victory. O death, where is thy fting? O grave, where is thy victory? The sting of death is fin, and the strength of fin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forafmuch as ye know that your labour is not in vain in the Lord.

When they come to the grave, while the Corpfe is made ready to be laid into the Earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a fhort time to live, and is full of mifery. He corneth up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our fins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say,

Forafmuch as it hath pleafed Almighty God, of his great mercy, to take unto himfelf the foul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, afthes to afthes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be faid or fung,

Heard a voice from heaven, faying unto me, Write; From henceforth bleffed are the dead which die in the Lord: even fo faith the Spirit; for they rest from their labours. Rev. xiv. 13.

Then

At the Burial of the DEAD.

Then shall the Priest say, Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Prieft.

Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the fouls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleafed thee to deliver this our brother out of the miferies of this finful world; befeeching thee that it may pleafe thee, of thy gracious goodness, fhortly to accomplish the number of thine elect, and to haften thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect confummation and blifs, both in body and foul, in thy eternal and everlasting glory, through lefus Christ our Lord. Amen.

The Collect.

Merciful God, the Father of our Lord Jefus Chrift, who is the refurrection and the life; in whom whofoever believeth shall live, though he die; and whofoever liveth, and believeth in him. shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be forry, as men without hope, for them that fleep in him; We meekly befeech . thee, O Father, to raife us from the death of fin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general refurrection in the last day, we may be found acceptable in thy fight, and receive that bleffing which thy well-beloved Son shall then pronounce to all that love and fear thee, faying, Come, ye bleffed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we befeech thee, O merciful Father, through Jefus Christ our Mediator and Redeemer. Amen.

an

the

VO

tha

pr.

un

up

he

an

Lo

de

te

ple

cd

re

in

th

l t

The grace of our Lord Jesus Christ, and the love of God, and the sellowship of the Holy Ghost, be with us all evermore.

Amen.

The Thankfgiving of Women after Childbirth, commonly called, The Churching of Women.

The Woman, at the usual time after her delivery, shall come into the Church, decently apparelled, and there shall kneel down in some convenient place, as bath been accustomed, or as the Ordinary shall direct and then the Priest shall say unto her,

Almighty God of his goodnefs to give you fafe deliverance, and hath preferved you in the great danger of Childbirth; you shall therefore give hearty thanks unto God, and fay,

Then Shall the Priest say the exvith Pfalm.

Dilexi, quoniam.

I Am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The fnares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness; and Icalled upon the Name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preferveth the fimple: I was in mifery, and he helped me.

Turn again then unto thy rest, O my foul: for the Lord hath rewarded thee.

And why? thou haft delivered my foul from death: mine eyes from tears, and my feet from failing.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ipeak; but I was fore troubled: I faid in my haste, All men are lyars.

What reward shall I give unto

the Lord: for all the benefits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Or Pfalm cxxvii.
Nisi Dominus.

EXCEPT the Lord build the house: their labour is but loft that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loft labour that ye hafte to rife up early, and fo late take reft, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh from the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Then the Priest shall fay, Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

OUR

The Churching of WOMEN.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our trefpaffes, As we forgive them that trefpafs against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Minister. O Lord, fave this wo-

Anfav. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Answ. From the face of her enemy.

Minister . Lord, hear our prayer;

Anfav. And let our cry come unto thee.

A

fto

we

pu

for

the

nii

the

Di

w the (in be G fin an on tu to int of ag th tri m da fo OV be

to

hi

Minister. Let us pray.

Almighty God, we give thee humble thanks for that thou hast vouchfased to deliver this woman thy servant from the great pain and peril of Childbirth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The Woman that cometh to give ber thanks must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

THE

A COMMINATION; or, Denouncing of God's anger and judgments against sinners; with certain Prayers to be used on the first day of LENT, and at other times, as the Ordinary shall appoint.

After Morning Prager, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-pew or Pulpit, say,

BRETHREN, in the primitive Church there was a godly Discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be

the more afraid to offend.

Instead whereof, (until the faid Discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general fentences of God's curling against impenitent finners, gathered out of the feven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every fentence, Amen: To the intent, that being admonished of the great indignation of God against sinners, ye may the ra-ther be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from fuch vices, for which ye affirm with your own mouths the curfe of God to be due.

Curied is the man that maketh any carved or molten image, to worthip it. Deut. xxvii. 15.

And the people shall answer and fay, Amen.

Minist. Curfed is he that curfeth his father or mother. Ver. 16.
Answ. Amen,

Minist. Curfed is he that removeth his neighbour's land-mark. Ver. 17.

Anfav. Amen.

Minist. Curfed is he that maketh the blind to go out of his way. Ver. 18.

Anfav. Amen.

Minist. Curfed is he that perverteth the judgment of the stranger, the fatherless, and widow. Ver. 19.

Anfav. Amen.

Minist. Cursed is he that smiteth. his neighbour secretly. Ver. 24

Anfav. Amen.

Minist. Cursed ishe that liethwith his neighbour's wife. Lev. xx. 10.

Anfav. Amen.

Minist. Curfed is he that taketh reward to slay the innocent. Deut. xxvii. 25.

Anfav. Amen.

Minist. Curfed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. xvii. 5.

Anfav. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. St. Matth. xxv. 41. I Cor. vi. 9, 10

Anjav. Amen.

Minister.

NOW, feeing that all they are accurfed (as the prophet David beareth witness) who do err

COMMINATION.

and go aftray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready. to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, to that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God. He shall pour down rain upon the finners, inares, fire and brimftone, ftorm and tempest; this shall be their portion to drink. For, lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall fay, Peace, and all things are fafe, then shall sudden destruction come upon them, as forrow cometh upon a tion. Cast away from you all your woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate finners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-fufferance of God, when he called them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they thall feek me early, but they shall not find me; and that because they

hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be fhut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judg. ment which shall be pronounced upon them, when it shall be said unto them, Go, ye curfed, into the fire everlafting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of falvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promifeth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our fins be as red as fearlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (faith the Lord) from all your wickedness, and your fin shall not be your destrucungodliness that ye have done: make you new hearts, and a new fpirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleafure in the death of him that dieth, faith the Lord God? Turn ye then, and ye shall live. Although we have finned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our fins. For he was wounded for our offences, and fmitten for our wickedness. Let us therefore re-

turn

ciful

finne

is To

willi

unto

ance

unto

wall

his

upo

nefs

be o

his.

his

in o

Thi

US

and

Wh

iha

and

har

ber

ma

his

he

his

47

CO

m

an

an

th

th

ar

A COMMINATION.

turn unto him, who is the merciful receiver of all true penitent finners; affuring ourfelves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will fubmit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowlinels, patience, and charity, and be ordered by the governance of his holy Spirit; feeking always his glory, and ferving him duly in our vocation with thankfgiving. This if we do, Christ will deliver us from the curfe of the law, and from the extreme malediction which shall light upon them that thall be fet on the left hand; and he will fet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poffession of his glorious kingdom: unto which he vouchfafe to bring us all, for his infinite mercy. Amen.

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accussomed to say the Litany) shall fry this Psalm.

Miferere mei, Deus. Pfalm li.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanfe me from my fin.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wicked-

neis: and in fin hath my mother conceived me.

But, lo, thou requireft truth in the inward parts: and flalt make me to understand wisdom secretly.

Thoushalt purgeme with hystop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my fins: and put out all my mifdeeds.

Make me a clean heart, O God: and renew a right fprit within me.

Cast me not away from thy prefence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ftablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked; and sinners shall be converted unto thec.

Deliver me from blood-guiltiness, O God, thouthat art the God of my health: and my tongue shall sing of thy righteouthers.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou defireft no facrifice, elfe would I give it thee: but thou delightest not in burnt-offerings.

The facrifice of God is a troubled fpirit: a broken and contrite heart, O God, shalt thou not despite.

O be favourable and gracious unto Sion: build thou the walls of Jerufalem.

Then shalt thou be pleased with the facrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c. As it was in the beginning, &c. Lord,

A COMMINATION.

Lord, have mercy upon us. Christ, have mercy upon us.

Lord, have mercy upon us. UR Father, which art in heaven, Hallowed by thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, fave thy fer-

vants,

Anfav. That put their trust in thee.

Minift. Send unto them help from above;

Anfav. And evermore mightily defend them.

Minist. Help us, O God our Sa-

wiour :

Anfav. And, for the glory of thy Name, deliver us; be merciful to us finners, for thy Name's fake.

Minift. O Lord, hear our prayer; Anfav. And let our cry come unto thee.

Minister. Let us pray.

Lord, we befeech thee, mercifully hear our prayers, and fpare all those who confess their fins unto thee; that they whose consciences by fin are accused, by thy merciful pardon may be abfolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who halt compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a finner, but that he should rather turn from his fin, and be faved; Mercifully forgive us our trespasses; receive

and comfort us, who are grieved and wearied with the burthen of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people whom thou haft redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable finners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and fo make hafte to help us in this workl, that we may ever live with thee in the world to come, through Jefus Christ our Lord. Amen.

Then shall the People say this that followeth, after the Minister.

Urn thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy

ffed Son Jefus Christ our Lord. ble en.

Then the Minister alone shall fays

THE Lord blefs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

ftoo

hatl

fcor

the

exe

plan

will

feat

and

ihal

fo:

the

tere

ear

6 not me COL

PSALTER,

OR

PSALMS OF DAVID,

Pointed as they are to be fung or faid in Churches.

The i. Day. MORNING PRAYER.

PSALM I.

Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counfel of the ungodly, nor flood in the way of finners: and hath not fat in the feat of the fcornful;

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not fo with them: but they are like the chaff which the wind foat-tereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSALM II.

Quare fremuerunt gentes?

Whydo the heathen fo furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds afunder: and cast away their cords from us.

4 He that dwelleth in heaven fhall laugh them to fcorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 Yet have I fet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I begotten thee,

8 Defire

ti

fe

te

ri

ei

hi

V

pi

to

fo

to

pl

m

be

of

W

he

pr

8 Defire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

to Be wife now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, less the be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little;) blessed are all they that put their trust in him.

PSALM III.

Domine, quid multiplicati?

I Ord, how are they increased that trouble me: many are they that rife against me.

2 Many one there be that fay of my foul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 Haid me down and flept, and role up again: for the Lord fu-flained me.

6 I will not be a fraid for ten thoufands of the people: that have fet them felves against me round about.

7 Up, Lord, and help me, O my God: for thou fmitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blefling is upon thy people.

PSALM IV.

Cum invocarem.

HEar me when I call, O God of my right cufnets: thou haft

fet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye fons of men, how long will ye blafpheme mine honour; and have fuch pleafure in vanity, and feek after leafing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and fin not: commune with your own heart, and in your chamber, and be full.

5 Offer the facrifice of righteoufnefs: and put your truft in the Lord.

6 There be many that fay: Who will flew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in fafety.

PSALM V.

Verba mea auribus.

Ponder my words, OLord:confider my meditation.

2 Ohearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haft no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not frand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceit-ful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteoufness, because of mine enemies: make thy way plain be-

fore my face.

o For there is no faithfulness in his mouth: their inward parts are

very wickedness.

10 Their throat is an open fepulchre: they flatter with their tongue.

11 Destroy thou them, O God: let them perish through their own imaginations: cast them out in the multitude of their ungodlines: for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee.

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

EVENING PRAYER.

PSALM. VI.

Domine, ne in furore.

LORD, rebuke me not in thine indignation: neither chasten me in thy displeafure.

2 Have mercy upon me, O Lord. for I am weak: O Lord, heal me, for my bones are vexed.

3 My foul also is fore troubled: but, Lord, how long wilt thou

punish me?

4 Turn thee, O Lord, and deliver my foul: O fave me for thy mercies' fake.

For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my

10 All mine enemies shall be con-

founded, and forevexed: they shall be turned back, and put to shame fuddenly.

PSALM VII.

Domine, Deus meus.

Lord my God, in thee have I put my truft: fave me from all them that perfecute me, and deliver me:

2 Left he devour my foul like a lion, and tear it in pieces: while

there is none to help.

3 O Lord my God, if I have done any fuch thing: or if there be any wickedness in my hands:

4 If I have rewarded evil unto him that dealt friendly with me: (yea, I have delivered him that without any cause is mine enemy;)

5 Then let mine enemy perfecute my foul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyfelf, because of the indignation of mine enemies: arife up for me in the judgment that thou haft commanded.

7 And fo shall the congregation of the people come about thee: for their fakes therefore lift up thyfelf nefs: and I will praise the Name

again.

8 The Lord shall judge the people; give fentence with me, O Lord: according to my righteoufnefs, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but

guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preferveth them that are true of heart.

12 God is a righteous judge, frong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his fword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the perfecutors.

15 Behold, he travaileth with mifchief: he hath conceived forrow, and brought forth ungodlinefs.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouf-

of the Lord most High.

PSALM VIII.

Domine, Dominus noster.

Lord our Governor, how excellent is thy Name in all the world: thou that haft fet thy glory above the heavens!

2 Out of the mouth of very babes and fucklings haft thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will confider thy heavens, even the works of thy fingers: the moon and the flars which

thou haft ordained.

4 What is man, that thou art mindful of him: and the fon of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with

glory and worship.

6 Thou makeft him to have dominion of the works of thy hands: and thou haft put all things in fubjection under his feet;

7 All sheep and oxen: yea, and

the beafts of the field:

8 The fowls of the air, and the fishes of the fea: and whatsoever walketh through the paths of the feas.

9 O Lord our Governor: how excellent is thy Name in all the world!

MORNING PRAYER.

PSALM IX.

Confitebur tibi.

Will give thanks unto thee, O Lord, with my whole heart: I will fpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my longs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy prefence.

4 For thou hast maintained my right and my cause: thou art let in the throne that judgest right.

5 Thou hast rebuked the heathen, and deftroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat

for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, which dwelleth in Sion: shew the people

of his doings.

12 For when he maketh inquifition for blood, he remembereth them: and forgetteth not the com-

plaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death;

14 That I may flew all thy praises within the ports of the daughter of Sion: I will rejoice

in thy falvation.

15 The heathen are funk down in the pit that they made: in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own

hands.

17 The wicked shall be turned into hell: and all the people that

forget God.

18 For the poor fhall not alway be forgotten: the patient abiding of the meek fhall not perifh for

19 Up, Lord, and let not man

have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know them-felves to be but men.

PSALM X.

Ut quid, Domine ?

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own luft doth perfecute the poor: let them be taken in the crafty wiliness that

they have imagined.

3 For the ungodly hath made boast of his own heart's defire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is fo proud, that he careth not for God: neither is

God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath faid in his heart, Tufh, I shall never be cast down: there shall no harm happen unto

7 His mouth is full of curfing, deceit, and fraud: under his tongue

is ungodliness and vanity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are fet against the poor.

9 For he lyeth waiting fecretly, even as a lion lurketh in his den: that he may ravish the poor.

no He doth ravish the poor: when he getteth him into his

if He falleth down, and humbleth himfelf: that the congregation of the poor may fall into the

hands of his captains.

Tuth, God hath forgotten: he

2 hideth

hideth away his face, and he will never fee it.

13 Arife, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou, God, carest not for it.

15 Surely thou hast feen it: for thou beholdest ungodliness and

wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find

18 The Lord is King for ever and ever: and the heathen are

perished out of the land.

19 Lord, thou hast heard the defire of the poor: thou preparest their heart, and thine ear hearkeneth thereto:

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted

against them.

PSALM XI.

In Domino confido.

IN the Lord put I my trust: how fay ye then to my foul, that she should flee as a bird unto the hill?

2 For, lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's feat is in heaven.

3 His eyes confider the poor: and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his foul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to deinb

portion to drink.

8 For the righteous Lord loveth righteoufnefs: his countenance will behold the thing that is just.

EVENING PRAYER.

PSALM XII.

Salvum me fac.

HE!p me, Lord, for there is not one godly man left: for the faithful are minifhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diffemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that

fpeaketh proud things;
4 Which have faid, With our tengue will we prevail: we are

they that ought to fpeak; who is lord over us?

5 Now, for the comfortless troubles' fake of the needy: and because of the deep fighing of the poor,

6 I will up, faith the Lord: and will help every one from him that fwelleth against him, and will set

him at reft.

7 The words of the Lord are pure words: even as the filver, which from the earth is tried, and purified feven times in the fire.

8 Thou shall keep them, O Lord: the u shall preserve him from this years alon for ever.

9 The ungodly walk on every fide: when they are exalted, the children of men are put to rebuke.

PSALM XIII.

Ufque quo, Domine?

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I feek counsel in my foul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Confider and hear me, O Lord my God: lighten mine eyes, that

I fleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy

falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSALM XIV.

Dixit insipiens.

The fool hath faid in his heart:

2 They are corrupt, and become abominable in their doings: there is nonethat doeth good, no, not one.

3 The Lord looked down from

heaven upon the children of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no, not one.

5 Their throat is an open fepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of curfing and bitternefs: their feet are fwift

to flied blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mifchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought ingreat fear, even where no fear was: for God is in the generation of the righteous.

nock at the countel of the poor: because he putteth his trust in the

Lord.

ir Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSALM XV.

Domine, quis babitabit ?

ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in

his tongue, nor done evil to his neighbour: and hath not flandered his neighbour:

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that fweareth unto his neighbour, and disappointeth him not: though it were to his own hinderance. 6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whofo doeth these things:

fhall never fall.

PSALM XVI.

Conserva me, Domine.

PReferve me, O God: for in thee have I put my trust.

2 O my foul, thou hast faid unto the Lord: Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the faints that are in the earth: and upon fuch as excel in virtue.

4 But they that run after another god: fhall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have fet God always before me: for he is on my right hand, therefore I shall not fall.

Jo Wherefore my heart was glad, and my glory rejoiced: my fiesh also shall rest in hope.

II For why? thou shalt not leave my foul in hell: neither shalt thou suffer thine holy One to see corruption.

of life; in thy prefence is the fulness of joy; and at thy right hand there is pleasure for evermore.

PSALM XVII.

Exaudi, Domine.

HEar the right, O Lord, confider my complaint: and

hearken unto my prayer, that goeth not out of feigned lips.

2 Let my fentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou haft proved, and vifited mine heart in the night-feafon; thou haft tried me, and fhalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous lovingkindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my foul.

own fat: and their mouth speaketh proud things.

on every fide: turning their eyes down to the ground.

of his prey: and as it were a lion's whelp lurking in fecret places.

13 Up, Lord, disappoint him, and cast him down: deliver my foul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I fay, and from the evil world: which have their portion in this life, whose bellies bellies thou fillest with thy hid

15 They have children at their defire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy prefence in right-confness; and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSALM XVIII.

Diligam te, Domine.

I Will love thee, O Lord, my ftrength; the Lord is my ftony rock, and my defence: my Saviour, my God, and my might, in whom I will truft; my buckler, the horn also of my falvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: fo shall I be safe from mine enemics.

3 The forrows of death compaffed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the mares of death overtook

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a fmoke out in his prefence: and a confuming fire out of his mouth, fo that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

no He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about

him with dark water, and thick clouds to cover him.

12 At the brightness of his prefence his clouds removed: hailstones, and coals of fire.

of heaven, and the Highest gave his thunder: hailstones, and coals of fire.

14 He fent out his arrows, and feattered them: he cast forth lightnings, and destroyed them.

15 The fprings of waters were feen, and the foundations of the round world were difcovered at the chiding, O Lord: at the blafting of the breath of thy displeasure.

high to fetch me: and fhall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanaes of my hands shall he recompense me.

of the Lord: and have not forfaken my God, as the wicked doeth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him:

him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleannels of my hands in his eye-fight.

25 With the holy thou shalt be holy: and with the perfect man

thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou fhalt learn frowardness.

27 For thou shalt fave the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an hoft of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength,

except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts' feet: and fetteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of fteel.

35 Thou haft given me the defence of thy falvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

Thou shalt make room 36 enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will finite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with ftrength unto the battle: thou shalt throw down mine enemies

under me.

40 Thou haft made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as fmall as the dust before the wind: I will cast them out as the clay in the

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not

known: shall serve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and bleffed be my strong helper: and praised be the God of my falvation;

48 Even the God that feeth that I be avenged: and fubdueth the

people unto me.

49 It is he that delivereth me from my cruelenemies, and fetteth meupabove mine adverfaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and fing praises un-

to thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving - kindness unto David his Anointed, and unto his feed for evermore.

MORNING

MORNING PRAYER.

PSALM XIX.

Cali enarrant.

THE heavens declare the glory of God: and the firmament sheweth his handywork.

2 One day telleth another: and

one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their found is gone out into all lands: and their words into the

ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid

from the heat thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wisdomunto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and

righteous altogether.

than gold, yea, than much fine gold: fweeter alfo than honey, and the honey-comb.

11 Moreover, by them is thy fervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy fervant also from prefumptuous fins, lest they get

the dominion over me: fo shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy fight,

15 O Lord: my strength, and my Redeemer.

PSALM XX.

Exaudiat te Dominus.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the fanctuary: and strengthen thee out of

Sion.

3 Remember all thy offerings: and accept thy burnt-facrifice.

4 Grant thee thy heart's defire:

and fulfil all thy mind.

5 We will rejoice in thy falvation, and triumph in the Name of the Lord our God: the Lord per-

form all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven; even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the

Lord our God.

8 They are brought down and fallen: but we are rifen, and stand

upright.

9 Save, Lord, and hear us, O King of heaven; when we call upon thee.

PSALM XXI.

Domine, in virtute tua.

The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

n

t

h

0

f

a

h

1

3 For thou shalt prevent him with the bleffings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy falvation: glory and great worfhip shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? Because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee. 9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall confume them.

out of the earth: and their feed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to slight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own ftrength: fo will we fing, and praise thy power.

EVENING PRAYER.

PSALM XXII.

Deus, Deus meus.

Y God, my God, look upon me; why haft thou forfaken me: and art fo far from my health, and from the words of my complaint?

2 O my God, I cry in the daytime, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou Worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very fcorn of men, and the outcast of the people.

7 All they that fee me laugh me to fcorn: they shoot out their lips, and shake their heads, faying,

8 He trufted in God that he would deliver him: let him deliver him if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

noI have been left unto thee ever fince I was born: thou art my God even from my mother's womb.

is hard at hand: and there is none to help me.

me: fat bulls of Bafan close me in on every fide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counfel of the wicked layeth fiege against me.

17 They

17 They pierced my hands and my feet; I may tell all my bones: they ftand ftaring and looking upon me.

18 They part my garments among them: and cast lots upon

my vesture.

O Lord: thou art my faccour;

hafte thee to help me.

20 Deliver my foul from the fword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou haft heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him all ye of the feed of Jacob, and fear him, all ye feed of Israel.

24 For he hath not defpised nor abhorred the low estate of the poor: he hath not hid his face from him; but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the fight of them that fear him.

26 The poor shall eat and be fatisfied: they that seek after the Lord shall praise him; your heart

shall live for ever.

27 All the ends of the world fhall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All fuch as be fat upon earth: have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickened his own foul.

31 My feed shall ferve him: they shall be counted unto the Lord for

a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSALM XXIII.

Dominus regit me.

The Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my foul: and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staffcomfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSALM XXIV.

Domini est terra.

THE earth is the Lord's, and all that therein is: the compais of the world, and they that dwell therein.

2 For he hath founded it upon the feas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

16

4 Even

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that feek him: even of them that

feek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlafting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord, strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

to Who is the King of glory: even the Lord of hofts, he is the King of glory.

PSALM XXV.

Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be

put to confusion.

3 Shew me thy ways, O Lord:

and teach me thy paths.

and learn me: for thou art the God of my falvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies; and thy lovingkindnesses, which have been ever

of old.

offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his

way.

9 All the paths of the Lord are mercy and truth: unto fuch as keep his covenant, and his testimonies.

to Forthy Name's fake, O Lord: be merciful unto my fin, for it is

great.

11 What man is he that feareth the Lord; him shall he teach in the way that he shall choose.

12 His foul shall dwell at ease: and his feed shall inherit the land.

13 The fecret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck

my feet out of the net.

nercy upon me: for I am defolate and in mifery.

16 The forrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my advertity and mifery: and forgive me all my

18 Confider mine enemies, how many they are: and they bear a tyzannous hate against me.

me: let me not be confounded, for I have put my truft in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Ifrael, O God: out of

all his troubles.

PSALM XXVI.

Judica me, Domine.

BE thou my judge, O Lord, for I have walked innocently: my

trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving - kindness is ever before mine eyes: and I will

walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

of the wicked: and will not fit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar; 7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.

PSALM XXVII.

Dominus illuminatio.

THE Lord is my light, and my falvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be asked?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled, and fell.

3 Though an hoft of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I defired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he fhall hide me in his tabernacle: yea, in the feeret place of his dwelling shall he hide me, and fet me up upon a rock of stone.

6 And now shall he lift up mine

head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will fing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I feek.

no O hide not thou thy face from me: nor cast thy servant away in displeasure.

II Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forfake me: the Lord taketh

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen upagainst me, and such as speak wrong.

B5 I should

but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leifure: be ftrong, and he shall comfort thine heart; and put thou thy

trust in the Lord.

PSALM XXVIII.

Ad te, Domine.

UNto thee will I cry, O Lord, my firength: think no fcorn of me; left if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-feat of thy holy

temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inven-

tions.

5 Recompence them after the work of their hands: pay them

that they have deferved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble

petitions.

8 The Lord is my strength and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and

he is the wholesome defence of his Anointed.

to O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet them up for ever.

PSALM XXIX.

Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: afcribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord

with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Li-

banus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord fitteth above the water-flood; and the Lord remain-

eth a King for ever.

no The Lord shall give strength unto his people: the Lord shall give his people the bleshing of peace.

MORNING PRAYER.

PSALM XXX.

Exaltabo te, Domine.

Will magnify thee, O Lord, for thou haft fet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haft healed me.

3 Thou, Lord, hast brought my foul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye faints of his: and give thanks unto him for a remembrance of his holineis.

5 For his wrath endureth but the twinkling of an eye; and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made

my hill fo ftrong.

7 Thou didft turn thy face from

me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haft turned my heaviness into joy: thou hast put off my fackcloth, and girded me with

gladness. 13 Therefore shall every good man fing of thy praise without ceafing: O my God, I will give thanks unto thee for ever.

PSALM XXXI.

In te, Domine, speravi.

IN thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteoufnefs.

2 Bow down thine ear to me:

make hafte to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 Forthouart my ftrong rock, and my castle: be thou also my guide, and lead me for thy Name's fake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my fpirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of fuperstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou haft confidered my trouble, and haft known my foul in advertities.

9 Thou haft not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is confumed for very heavinefs; yea, my foul and my body.

11 For my life is waxen old with heaviness: and my years with

mourning.

12 My strength faileth me, because of mine iniquity: and my

bones are confumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did fee me without conveyed themselves from

14 I am

un

tru

ce

all

F

fo

ar

g

t

h

n

I

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veffel.

15 For I have heard the blafphemy of the multitude: and fear is on every fide, while they confpire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have faid, Thou

art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that perfecute me.

18 Shew thy fervant the light of thy countenance: and fave me for

thy mercies' fake.

O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

20 Let the lying lips be put to filence: which cruelly, difdainfully, and despitefully speak against

the righteous.

nefs, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

by thine own prefence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hafte I faid: I am cast out of the fight of thine

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his faints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be ftrong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER.

PSALM XXXII.

Beate quorum.

B Leffed is he whose unrighteousness is forgiven: and whose fin is covered.

2 Bleffed is the man unto whom the Lord imputeth no fin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones confumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moifture is like the drought in fummer.

5 I will acknowledge my fin unto thee: and mine unrighteoufnefs have I not hid.

6 I faid, I will confess my fins unto the Lord: and so thou for-

gavest the wickedness of my fin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

no Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

MI Great

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSALM XXXIII.

Exultate, jufti.

R Ejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: fing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new fong: fing praises lustily unto him with a good courage.

4 For the word of the Lordistrue: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hofts of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

no The Lord bringeth the counfel of the heathen to nought: and maketh the devices of the people to be of none effect, and cafteth out the councils of princes.

endure for ever: and the thoughts of his heart from generation to generation.

12 Bleffed are the people whose Godisthe Lord Jehovah: and blefsed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be faved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their foul from death: and to feed them in the time of dearth.

19 Our foul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

O Lord, be upon us: like as we do put our trust in thee.

PSALM XXXIV.

Benedicam Domino.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My foul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnify his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

too

and

hin

the

Ik

go

my

fic

ble

m

OV

th

m

re

to

ca

C

m

lo fr

b

tl

t

p

C

11

e

t

1

f

6 Lo, the poor crieth, and the Lord heareth him: yea, and faveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his faints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they who feek the Lord shall want no manner of thing that is good.

ii Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lufteth to live: and would fain fee good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: feek peace, and ensue it.

over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will fave fuch as be of an humble fpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: fo that not one of them is broken.

21 But misfortune shall flay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the fouls of his fervants: and all they that put their truft in him shall not be destitute.

MORNING PRAYER.

PSALM XXXV.

Judica me, Domine.

P Lead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be a s the dust before

the wind: and the Angel of the Lord feattering them.

6 Let their way be dark and flippery: and let the Angel of the Lord perfecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a fudden destruction come upon him unawares; and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my foul, be joyful in the Lord: it shall rejoice in his salvation.

who is like unto thee, who deliverest the poor from him that is too ftrong for him: yea, the poor, and him that is in mifery, from him that fpoileth him?

11 False witnesses did rise up: they laid to my charge things that

I knew not.

12 They rewarded me evil for good: to the great discomfort of

my foul.

n

e

C

13 Neverthelefs, when they were fick, I put on fackcloth, and humbled my foul with fafting: and my prayer shall turn into mine own bosom.

14 I behaved myfelf as though it had been my friend or my brother: I went heavily, as one that

mourneth for his mother.

15 But in mine adverfity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were bufy mockers: who gnashed upon me

with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my foul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on thee; we faw it with our eyes.

22 This thou hast feen, O Lord: hold not thy tongue then; go not

far from me, O Lord.

23 Awake, and fland up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteoutness: and let them not triumph over me.

25 Let them not fay in their hearts, There, there, fo would we have it: neither let them fay, We have devoured him.

26 Let them be put to confusion and shame together that rejoice at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing: yea, let them fay alway, Bleffed be the Lord, who hath pleafure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteous-ness: and of thy praise all the day

long.

PSALM XXXVI.

Dixit injustus.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himfelf in his own fight: until his abominable

fin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himfelf wifely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor

any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6Thy righteousness standethlike the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt fave both man and beast, how excellent is

thy

Da

ter

th:

th

ro

ac

60

ar

De

tl

1

thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings!

8 They shall be fatisfied with the plenteoufness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-

kindness unto them that know thee: and thy righteoutness unto them that are true of heart.

II O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSALM XXXVII.

Noli amulari.

Ret not thyfelf because of the ungodly: neither be thou envious against the evil doers. 2 For they shall foon be cut down

like the grass: and be withered

even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's defire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyfelf at him whofe way doth prosper, against the man that doeth after evil counfels.

8 Leave off from wrath, and let go displeasure: fret not thyself, elfe shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be iefreshed in the multitude of peace.

12 The ungodly feeketh counfel against the just: and gnasheth up-

on him with his teeth.

13 The Lord shall laugh him to fcorn: for he hath feen that his

day is coming.

14 The ungodly have drawn out the fword, and have bent their bow: to cast down the poor and needy, and to flay fuch as are of a right conversation.

15 Their fword shall go through their own heart: and their bow

shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord up-

holdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have

enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they confume away.

21 The ungodly borroweth, and payeth 177

to

de

ot

ne

211

re

le

all

6.

:6.

fel

p-

to

118

ut

eir

10

of

zh

W

h.

at

ly

p.

YS

ıt-

d.

in

ve

all

rd

S:

y

th

payeth not again: but the righteous is merciful and liberal.

22 Such as are bleffed of God fhall poffefs the land: and they that are curfed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way

acceptable to himfelf.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteous is ever merciful, and lendeth: and his feed is

bleffed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forfaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his

heart: and his goings shall not slide.

33 The ungodly feeth the righteous: and feeketh occasion to flay him.

34 The Lord will not leave him in his hand: nor condemn him

when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing

like a green bay-tree.

37 I went by, and, lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the falvation of the righteous cometh of the Lord; who is also their frength in the time of

trouble.

41 And the Lord fhall ftand by them, and fave them: he shall deliver them from the ungodly, and shall fave them, because they put their trust in him.

MORNING PRAYER.

PSALM XXXVIII.

Domine, ne in furore.

Put me not to rebuke, O Lord, in thine anger: neither chaften me in thy heavy displeasure.

2 For thine arrows flick fast in me: and thy hand presset me fore.

3 There is no health in my flesh, because of thy displeasure: nei-

ther is there any rest in my bones,

by reason of my sin.

4 For my wickednesses are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds flink and are corrupt: through my foolithness.

6 I am brought into fo great trouble and mifery: that I go mourning all the day long.

7 For my loins are filled with a fore

te

11

fa

1

fore difease: and there is no whole

part in my body.

8 I am feeble and fore fmitten: I have roared for the very difquietness of my heart.

9 Lord, thou knowest all my defire: and my groaning is not hid

from thee.

10 My heart panteth, my strength hath failed me: and the fight of mine eyes is gone from me.

bours did ftand looking upon my trouble: and my kinfmen stood

afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open

his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my truft: thou shalt answer

for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever

in my fight.

18 For I will confess my wickedness: and be forry for my fin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

God: be not thou far from me.

22 Haste thee to help me: O
Lord God of my salvation.

PSALM XXXIX.

Dixi, custodiam.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the un-

godly is in my fight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus mufing the fire kindled: and at the last I spake

with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain fhadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in

thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

not my mouth; for it was thy

doing.

me: I am even confumed by the means of thy heavy hand.

dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears confider my

calling:

calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my

fathers were.

1-

e

n

e

e

it

e

d

.

11

n

d

١.

1

1

1

4

15 O fpare me a little, that I may recover my ftrength: before I go hence, and be no more feen.

PSALM XL.

Expedans expedavi.

I Waited patiently for the Lord: and he inclined unto me, and

heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay; and fet my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thankfgi-

ving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord: and turned not unto the proud, and to

fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and facrifice for fin, haft thou not required:

then faid I, Lo, I come;

it is written of me, that I should fulfil thy will, O my God: I am

content to do it; yea, thy law is within my heart.

oufness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteoufnefs within my heart: my talk hath been of thy truth, and of thy falvation.

13 I have not kept back thy loving mercy and truth: from the

great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth always

preferve me.

15 For innumerable troubles are come about me my; fins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: makehaste, O Lord,

to help me.

17 Let them be ashamed, and confounded together, that seek after my foul to destroy it: let them be driven backward, and put to rebuke that wish me evil.

18 Let them be defolate and rewarded with shame: that say unto me, Fie upon thee, sie upon

thee.

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for

me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSALM XLI.

Beatus qui intelligit.

B Leffed is he that confidereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preferve him, and keep him alive, that he may be bleffed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth fick upon his bed: make thou all his bed in his fickness.

4 I faid, Lord, be merciful unto me: heal my foul, for I have finned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to fee me he fpeaketh vanity: and his heart conceiveth falsehood within himfelf, and when he cometh forth he telleth it.

7 All mine enemies whifper together against me: even against me do they imagine this evil.

8 Let the fentence of guiltiness proceed against him: and now that he keth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trufted: who did also eat of my bread, hath laid great wait for me.

no But be thou merciful unto me, O Lord: raife thou me up again, and I shall reward them.

me: that mine enemy doth not triumph against me.

12 And when I am in my health thou upholdest me: and shalt set me before thy face for ever.

13 Bleffed be the Lord God of Ifrael: world without end. Ame.

PSALM XLII.

Quemadmodum.

Like as the hart defireth the water-brooks: fo longeth my foul after thee, O God.

2 My foul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily fay unto me, Where is now thy God?

4 Now, when I think thereupon I pour out my heart by myfelf: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou fo full of heaviness, O my foul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks, for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the waterpipes: all thy waves and storms are gone over me.

To The Lord hath granted his loving-kindness in the day-time; and in the night-season did I sing of him, and made my prayer unto the God of my life.

my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are fmitten afunder as with a fword: while mine

enemies

enemies that trouble me, cast me in the teeth;

13 Namely, while they fay daily unto me: Where is now thy God?

14 Why art thou fo vexed, O my foul: and why art thou fo dif-

quieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII.

Judica me, Deus.

G Ive fentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my

firength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O fend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill,

and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, Omy foul: and why art thou so disquiet-

ed within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSALM XLIV.

Deus, auribus.

E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own fword: neither was it their own arm that

helped them;

d

f

8

is

g

0

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God:

fend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rife up against us.

7 For I will not truft in my

bow: it is not my fword that shall help me.

8 But it is thou that faveft us from our enemies ! and putteft them to confusion that hate us.

9 We make our boaft of God all day long: and will praife thy Name for ever.

no But now thou art far off, and putteft us to confidion: and goeft not forth with our armies.

11 Thou makeft us to turn our backs upon our enemies: fo that they which hate us fpoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou fellest thy people for nought: and takest no money for

them.

14'Thou makeft us to be rebuked of our neighbours: to be laughed to fcorn, and had in derifion of them that are round about us.

word among the heathen: and that the people shake their heads at us. 16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the flanderer and blasphemer: for the enemy

and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy

way;

20 No, not when thou haft fmitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy fake also are we killed all the day long: and are counted as sheep appointed to be

llam.

23 Up, Lord, why fleepeft thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery

and trouble?

even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercy's sake.

PSALM XLV.

Erudavit cor meum.

MY heart is inditing of a good matter: Ifpeak of the things which I have made unto the King.

2 My tongue is the pen: of a

ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy fword upon thy thigh, O thou most mighty; according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies.

7 Thy feat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above

of All thy garments fmell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they

have made thee glad.

to Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with diverse colours.

11 Hearken, O daughter, and confider, incline thine ear; forget also thine own people, and thy

father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within; her clothing is of

wrought gold.

15 She shall be brought unto the King in raiment of needle-work; the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter

into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee world without end.

PSALM XLVI.

Deus noster refugium.

Od is our hope and strength:
a very present help in trouble.
Therefore will we not fear
though the earth be moved: and
though the hills be carried into the

e

f

3

y n

.

midft of the fea;
3 Though the waters thereof rage and fwell4 and though the mountains shake at the tempest of

4 The rivers of the flood thereof fhall make glad the city of God:

the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, thereforeshall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hofts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what defiruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

us: the God of Jacob is our refuge.

EVENING PRAYER.

PSALM XLVII.

Omnes gentes, plaudite.

Clap your hands together, all ye people: O fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a mercy noise; and the Lord with the found of the trump. 6 O fing praifes, fing praifes unto our God: O fing praifes, fing praifes unto our King.

7 For God is the King of all the earth; fing ye praises with understanding.

8God reigneth over the heathen: God fitteth upon his holy feat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII.

Magnus Dominus.

G Reat is the Lord, and highly to be praised; in the city of our God, even upon his holy hist.

K 2 2 The

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north fide lieth the city of the great King; God is well known in her palaces as a fure refuge.

3 For, lo, the kings of the earth: are gathered, and gone by toge-

ther.

4 They marvelled to fee fuch things: they were aftonished, and fuddenly cast down.

5 Fear came there upon them, and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the fea: through the east wind.

7 Like as we have heard, fo have we feen in the city of the Lord of hofts: in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindnefs, O God: in the midft of thy

temple.

o O God, according to thy Name, fo is thy praise unto the world's end: thy right hand is full of righteoufness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

II Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSALM XLIX.

Audite bæc, omnes.

Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor:

one with another.

3 My mouth shall speak of wis-

dom: and my heart shall muse of understanding.

4. I will incline mine ear to the parable; and fliew my dark speech

upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compaffeth me round about?

6 There be fome that put their trust in their goods: and boast themselves in the multitude of

their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their fouls: fo that he must let

that alone for ever;

9 Yea, though he live long: and

fee not the grave.

10 For he feeth that wife men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

II And yet they think that their houses shall continue for ever; and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless man will not abide in honour: feeing he may be compared unto the beafts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their faying.

14 They lie in the hell like theep, death gnaweth upon them; and the righteous shall have domination over them in the morning: their beauty shall consume in the fepulchre out of their dwell-

15 But God hath delivered my foul from the place of hell: for he

thall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For

h

n

1-

)1

1-

m

et

d

'n,

ir

nd

11-

0-

0

IV

31

ad

n:

0

11-

ne

-

nv

he

iry

01

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived he counted himfelf an happy man: and fo long as thou doest well unto thyself, men will speak good of thee. 19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

MORNING PRAYER.

PSALM L. Deus deorum.

THE Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appear-

ed: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming sire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may

judge his people.

5 Gather my faints together unto me: those that have made a covenant with me with facrifice.

& And the heavens shall declare his righteousness: for God is Judge

himfelf.

7 Hear, O my people, and I will fpeak: I myfelf will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy facrifices, or for thy burntofferings: because they were not

alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beafts of the forest are mine; and so are the cattle upon a thousand hills.

mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls'flesh: and drink the blood of

goats?

14Offer unto God thankfgiving: and pay thy vows unto the most Highest;

15 And call upon me in the time of trouble: fo will I hear thee, and

thou shalt praise me.

16 But unto the ungodly faid God: Why doft thou preach my laws, and takeft my covenant in thy mouth;

17 Whereas thou hateft to be reformed; and haft cast my words

behind thee?

18 When thou fawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou faieft, and spakest against thy brother: yea, and hast slandered thine own mother's for.

21 These things hast thou done, and I held my tongue; and thou thoughtest wickedly that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O confider this, ye that forget God: left I pluck you away, and there be none to deliver you.

23 Whofo offereth me thanks and praife, he honoureth me: and

to him that ordereth his converfation right will I shew the falvation of God.

PSALM LI.

Miserere mei, Deus.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from

my fin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I sinned, and done this evil in thy fight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother

conceived me.

6 But, lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be

whiter than fnow.

3 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my fins: and put out all my minueds.

God and renew a right fpirit within me.

11 Cast me not away from thy presence: and take not thy holy

Spirit from me.

12 O give me the comfort of thy help again: and stablish me with

thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-

guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew

thy praife.

16 For thou defireft no facrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shak thou not

despise.

18 Obe favourable and gracious unto Sion: build thou the walls

of Jerufalem.

ro Then shalt thou be pleased with the facrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

PSALM LII.

Quid gloriaris?

WHY boaftest thou thyself, thou tyrant: that thou canst do mischief?

2 Whereas the goodness of God:

endureth yet daily.

eduess: and with lies thou cutteft, like a marp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou haft loved to speak all words that may do hurt: O thou

false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh

him to fcorn;

8 Lo, this is the man that took

not God for his strength: but trusteduntothe multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God:

my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER.

PSALM LIII.

Dixit insipiens.

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no, not one.

5 Are not they without underftanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that belieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the falvation were given unto Ifrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSALM LIV.

Deus, in Nomine.

Save me, OGod, for thy Name's fake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my foul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath feen his defire upon mine enemies.

PSALM LV.

Exaudi, Deus.

HEar my prayer, O God: and hide not thyfelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth fo, and the ungodly cometh on fo fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away and be at rest.

4

7 Lo, then would I get me away far off: and remain in the wildernefs.

8 I would make hafte to escape: because of the stormy wind and

tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the

10 Day and night they go about within the walls thereof: mischief also and forrow are in the midst

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this diffeonour: for then I could have borne it:

13 Neither was it mine adverfary that did magnify himfelf against me: for then peradventure I would have hid myfelf from him.

14 But it was even thou, my companion: my guide, and mine

own familiar friend.

15 We took sweet counsel together: and walked in the house of

God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call up. on God: and the Lord shall fave

18 In the evening, and morning, and at noon-day, will I pray, and that infantly: and he shall hear my voice.

19 It is he that hath delivered my foul in peace from the battle that was against me: for there

were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon fuch as be at peace with him: and

brake his covenant.

22 The words of his mouth were fofter than butter, having war in his heart: his words were smoother than oil, and yet be they very fwords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not fuffer the righteous

to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit

of destruction.

25 The blood-thirfty and deceitful men shall not live out half their days: nevertheless my trust shall be in thee, O Lord.

MORNING PRAYER.

PSALM LVI.

Miserere mei, Deus.

E merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to fwallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am fometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

They daily miftake my words: all that they imagine is to do me

evil.

6 They hold altogether, and keep themselves close: and mark my steps, when they lay wait for my foul.

7 Shall they escape for their wickedness: thou, O God, m

thy

thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whenfoever I call upon thee, then shall mine enemies be put to slight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort

me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

my vows: unto thee will I give

13 For thou haft delivered my foul from death, and my feet from falling: that I may walk before

God in the light of the living. PSALM LVII.

Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me, for my foul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in

hand.

3 He shall fend from heaven: and save me from the reproof of him that would eat me up.

4 God shall fend forth his mercy and truth: my foul is among

lions.

- 5 And I lie even among the children of men that are set on sire: whose teeth are spears and arrows, and their tongue a sharp sword.
- 6 Set up thyself, O God, above the heavens: and thy glory above all the earth.
 - 7 They have laid a net for my

feet, and preffed down my foul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will fing and

give praife.

9 Awake up, my glory; awake, lute and harp: I myfelf will awake

right early.

O Lord, among the people: and I will fing unto thee among the nations.

II For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

PSALM LVIII.

Si vere utique.

A REyourminds fet upon righteoufness, O ye congregation; and do ye judge the thing that is right, O ye fons of men?

2 Yea, ye imagine mischief in your heart upon the earth; and your hands deal with wickedness,

3 The ungodly are froward, even from their mother's womb: as foon as they are born they go aftray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he

never fo wifely.

6 Break their teeth, O God, in their mouths; finite the jaw-bones of the lions, O Lord: let them fall awaylike water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them confume away like a final, and be like the untimely fruit of a woman: and let them

not fee the fun.

8 Or ever your pots be made hot with thorns: folet indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance:

he shall wash his footsteps in the blood of the ungodly.

Verily there is a reward for the righteous: doubtlefs there is a God that judgeth the earth.

EVENING PRAYER.

PSALM LIX.

Eripe me de inimicis.

DELIVER me from mine enemies, O God: defend me from them that rife upagainst me.

2 O deliver me from the wicked doers: and fave me from the blo d-thirfty men.

3 For, lo, they lie waiting for my foul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themfelves without my fault: arife thou, therefore, to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

no God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

II Slay them not, left my people forget it; but scatter them abroad

among the people, and put them down, O Lord, our defence.

12 For the fin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Confume them in thy wrath, confume them, that they may perifh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They willrun here and there for meat: and grudge if they be not fatisfied.

16 As for me, I will fing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSALM LX.

Deus, repulisti nos.

O God, thou haft cast us out, and scattered us abroad: thou haft also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the fores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for

fuch

fuch as fear thee: that they may triumph because of the truth.

Therefore were thy beloved delivered : help me with thy right

hand, and hear me.

n

f

e

6 God hath spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Mamaffes is mine: Ephraim also is the ftrength of my head; Judah is my lawgiver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the ftrong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hofts?

11 O be thou our help in trouble:

for vain is the help of man. 12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSALM LXI.

Exaudi, Deus.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my

heart is in heavinefs.

3 O fet me up upon the rock that is higher than I: for thou haft been my hope, and a ftrong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my defires: and haft given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preferve him.

8 So will I always fing praife unto thy Name: that I may daily

perform my vows.

MORNING PRAYER.

PSALM LXII.

Nonne Deo ?

Y foul truly waiteth still upon God: for of him cometh my falvation.

2 He verily is my ftrength and my falvation: he is my defence, to that I shall not greatly fall.

How long will ye imagine mischief against every man: ye shall be flain all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curle with their heart.

5 Nevertheless, my soul, wait

thou still upon God: for my hope

6 He truly is my ftrength and my falvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your trust in him ahvar. ye people: pour out your hearts before him; for God is our hope.

9 As for the children of men. they are but vanity: the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not

your heart upon them.

11 God

II God fpake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSALM LXIII.

Deus, Deus meus,

O God, thou art my God: early will I feek thee.

2 My foulthirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holines: that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My foul shall be fatisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My foul hangeth upon thee: thy right hand hath upholden me.

of my foul: they shall go under the earth.

of the fword: that they may be a portion for foxes.

God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

PSALM LXIV

HEar my voice, O God, in my prayer: preferve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the infurrection of wicked doers;

3 Who have whet their tongue like a fword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischies: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practife it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whose feeth them shall laugh them to scorn.

9 And all men that fee it shall fay, This hath God done: for they shall perceive that it is his work.

in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

EVENING PRAYER.

PSALM LXV.

Te decet bymnus.

HOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all siesh come.

3 My mifdeeds prevail against me: O be thou merciful unto our fins.

A Bleffed

4 Bleffed is the man whom thou choofest, and receivest unto thee: he shall dwell in thy court, and shall be fatisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our falvation: thou that art the hope of all the ends of the earth, and of them that remain in the

broad fea.

6 Who in his strength setteth fast the mountains: and is girded

about with power.

7 Who stilleth the raging of the fea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be asraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very

plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

thou fendest rain into the little vallies thereof: thou makest it fost with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop

fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on

every fide.

14 The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI.

Jubilate Deo.

O Be joyful in God, all ye lands: fing praifes unto the honour

of his Name, make his praise to

be glorious.

2 Say unto God, O how wonderful art thou in thy works: thro' the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy

Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the fea into dry land: fo that they went through the water on foot; there did we

rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and fuch as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise

to be heard;

8 Who holdeth our foul in life: and fuffereth not our feet to flip.

9 For thou, O God, hast proved us: thou also hast tried us, like as filver is tried.

10 Thou broughtest us into the fnare; and laidest trouble upon

our loins.

over our heads: we went through fire and warer, and thou broughteft us out into a wealthy place.

vith burnt-offerings: and will pay thee my vows, which I promifed with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-facrifices, with the incense of rams: I will offer bullocks and

goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will

not hear me.

17 But God hath heard me:and confidered the voice of my prayer.

18 Praifed be God, who hath not cast out my prayer: nor turned his mercy from me.

PSALM LXVII.

Deus misereatur.

Y Od be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy faving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise

thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteoully, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his bleffing.

7 God shall bless us: and all the ends of the world shall fear him.

MORNING PRAYER.

PSALM LXVIII.

Exfurgat Deus. ET God arife, and let his enemies be scattered: let them also that hate him flee

before him.

2 Like as the smoke vanisheth, fo shalt thou drive them away: and like as wax melteth at the fire, to let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them

also be merry and joyful.

4 O fing unto God, and fing praifes unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherlefs, and defendeth the cause of the widows: even God in his bo-

ly habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernefs,

8 The earth shook, and the heavens dropped at the prefence of God: even as Sinai also was moved at the presence of God, who

is the God of Ifrael.

9 Thou, O God, fentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the

preachers.

12 Kings with their armies did flee, and were discomfitted: and they of the household divided the

ipoil:

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove: that is covered with filver wings, and her feathers like gold.

14 When the Almighty feattered

kings for their fake: then were they as white as fnow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh falvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath faid, I will bring my people again, as I did from Bafan: mine own will I bring again, as I did fometime from the deep of the fea;

23 That thy foot may be dipped in the blood of thine enemies; and that the tongue of thy dogs may be red through the fame.

24 It is well feen, O God, how thou goeft: how thou, my God and King, goeft in the fanctuary.

25 The fingers go before, the

minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath fent forth ftrength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's fake at Jerusalem: fo shall kings bring prefents unto thee.

30 When the company of the fpear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O fing praises unto the Lord,

33 Who fitteth in the heavens over all from the beginning: lo, he doth fend out his voice, yea, and that a mighty voice.

34 Afcribe ye the power to God over Ifrael: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Ifrael; he will give ftrength and power unto his people; blessed be God.

EVENING PRAYER.

PSALM LXIX.

Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my foul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the sloods run over me.

a I am

3 I am weary of crying; my throat is dry: my fight faileth me for waiting fo long upon my God.

4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my implenels, and my faults are

not hid from thee.

6 Let not them that trust in thee, O Lord God of hofts, be ashamed for my cause: let not those that seek thee be confounded thro' me, O Lord God of Ifrael.

7 And why? for thy fake have I fuffered reproof: shame hath

covered my face.

8 I am become a stranger unto my brethren: even an alien unto

my mother's children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chaftened myfelf with fasting: and that was

turned to my reproof.

rr I put on fackcloth also: and

they jested upon me.

12 They that fit in the gate fpeak against me: and the drunkards make fongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable

time.

14 Hear me, O God, in the multitude of thy mercy: even in

the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut

her mouth upon me.

17 Hear me, O Lord, for thy loving - kindness 'is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy fervant, for I am in trouble:

O hafte thee, and hear me.

19 Draw nigh unto my foul. and fave it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in

thy fight.

21 Thy rebuke hath broken my heart; I am full of heavinefs: I looked for fome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and, when I was thirfty, they gave

me vinegar to drink.

23 Let their table be made a inare to take themselves withal: and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded that they ice not: and ever bow thou

down their backs.

25 Pour out thine indignation upon them: and let thy wrathful dipleasure take hold of them.

26 Let their habitation be void: and no man to dwell in their

tents.

27 For they perfecute him whom thou hast fmitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come

into thy righteoutness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of

God

God with a fong: and magnify it with thankfgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his pri-

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will fave Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSALM LXX.

Hafte thee, O God, to deliver me: make hafte to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to consusion that wish me evil.

3 Let them for their reward be foon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy falvation say alway, The Lord be praised.

5 As for me, I am poor and in mifery: haste the cunto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSALM LXXI.

In te, Domine, sperawi.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and fave me.

1

2 Bethou my strong hold, whereunto I may alway refort: thou hast promised to help me, for thou art my house of desence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever fince I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monfler unto many: but my fure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: for sake me not when my strength faileth me.

9 For mine enemies fpeak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

no Go not far from me, O God: my God, haste thee to help me.

perish that are against my soun: Let them be covered with shame and dishonour that seek to do me evil.

abide alway: and will praise thee more and more.

of thy righteousness and salvation:
for I know no end thereof.

14 I will go forth in the ftrength of the Lord God: and will make mention of thy righteousnessonly.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

r6 Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteoufness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee!

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

reat honour: and comforted me on every fide.

and thy faithfulness, OGod, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I fing unto thee: and fo will my foul whom thou haft delivered.

22My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII.

Deus, Judicium.

G Ive the king thy judgments, O God: and thy righteoufness unto the king's fon.

2Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring

peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the fun and moon endureth: from one generation to another,

6 He shall come down like the rain into a sleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 Hisdominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

of the isless of Tharss and of the isless shall give presents: the kings of Arabia and Saba shall bring gifts.

ri All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the sample and needy: and shall preferve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his fight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for

ever; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Bleffed be the Lord God,

even the God of Ifrael; which only doeth wondrous things;

19 And bleffed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, amen.

EVENING PRAYER.

PSALM LXXIII.

Quam bonus Ifrael!

Ruly God is loving unto Ifrael: even unto fuch as are of a clean heart.

2 Nevertheless my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lufty and ftrong.

8

1

11

e

Is

d

15

er

oe

of

ne

1-

ne

or

1 :

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruenty.

7 Their eves twell with fainers:

8 They corrupt other, and fpeak of wicked blafphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven; and their tongue goeth through the world.

to Therefore fall the people unto them: and thereout fuck they no small advantage.

od perceive it: is there know-

these in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been

punished: and chastened every

morning.

14 Yea, and I had almost said even as they: but, lo, then I should have condemned the generation of thy children.

15 Then thought I to underftand this: but it was too hard for me;

16 Until I went into the fanctu-

ary of God: then understood I the end of these men;

17 Namely, how thou doft fet them in flippery places: and cafteft them down, and destroyest them.

18 Oh how fuddenly do they confume: perifh, and come to a

fearful end!

19 Yea, even like as a dream when one awaketh of the fall thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my

reins

21 So foolish was I, and ignorant: even as it were a beast before thee.

Nevertheless I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive

me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I defire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For

26 For, lo, they that forfake thee shall perish: thou hast destroyed all them that commit fornication

against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV.

Ut quid, Deus ?

O God, wherefore art thou abfent from us fo long: why is thy wrath fo hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased,

and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion,

wherein thou haft dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy fanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with

axes and hammers.

8 They have fet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

is not one prophet more: no, not one is there among us that underflandeth any more.

11 O God, how long shall the adversary do this dishonour: how

long shall the enemy blaspheme thy Name? for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth,

he doeth it himfelf.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou fmotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou haft prepared

the light and the fun.

18 Thou hast fet all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the foul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness and

cruel habitations.

ashamed: but let the poor and needy give praise unto thy Name.

23 Arife, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the prefumption of them that hate thee increaseth ever more

and more.

PSALM LXXV.

ne

17

ly

to

h,

ca

eft

ne

of

est

in

n-

rd

ty

ne

ed

TS

11-

W

W

cd

hv

Of

he

er.

or

ind

ay

nd

ne.

ine

he

ice

ine

em

ore

C

Confitebimur tibi.

NTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I faid unto the fools, Deal not fo madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and fpeak not with a stiff neck.

7 For promotion comethneither from the east, nor from the west: nor yet from the fouth.

8 And why? God is the Judge: he putteth down one, and letteth

up another. 9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the fame.

10 As for the dregs thereof; all the ungodly of the earth shall drink them, and fuck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly alfo will I break: and the horns of the righteous shall be exalted.

PSALM LXXVI.

Notus in Judæa.

N Jewry is God known: his Name is great in Ifrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed; they have flept their fleep: and all the men whole hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse

are fallen.

7 Thou, even thou art to be feared: and who may fland in thy fight, when thou art angry?

8 Thou didft cause thy judgment to be heard from heaven: the earth trembled, and was ftill,

9 When God arofe to judgment: and to help all the meck upon earth.

10 The fierceness of man shall turn to thy praise: and the fiercenels of them thalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring prefents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSALM LXXVII.

Voce mea ad Dominum.

Will cry unto God with my I voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I iought the Lord: my fore van, and ceased not in the night-season; my foul refused comfort.

3 When I am in heaviness I will think upon God: when my heart is vexed I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot ipeak.

5 I have confidered the days of old: and the years that are past.

6 I cal

6 I call to remembrance my fong: and in the night I commune with mine own heart, and fearch out my spirits.

7 Will the Lord absent himself for ever: and will he be no more

entreated?

8 Is his mercy clean gone for ever: and is his promife come utterly to an end for evermore?

o Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

10 And I faid, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy

wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy:

who is fo great a God as our God?

14Thou art the God that doeft wonders: and haft declared thy power among the people.

15 Thou haft mightily delivered thy people: even the fons of Jacob

and Joseph.

16'The waters faw thee, OGod, the waters faw thee, and were afraid: the deeps also were troubled.

17 The clouds poured out water, the air thundered: and thine

arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved and shook withal.

19 Thy way is in the fea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddeft thy people like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

PSALM LXXVIII.

Attendite, popule.

TEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard fen-

tences of old;

3 Which we have heard and known: and fuch as our fathers

have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

He made a covenant with Jacob, and gave Ifrael a law: which he commanded our forefathers to teach their children;

6 That their posterity might

know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the fame;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that let not their heart aright, and whose spirit cleaveth not stedfastly unto

10 Like as the children of Ephraim: who, being harnefled, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done:

bo

eft

hy

ed

ob

od,

2-

ed.

va-

ne

ler

ht-

d;

Ok

nd

nd

nd

ch

ev

ar

ir

et

p

6.

rn

ct

le

to

h-

id

25

111

and the wonderful works that he had shewed for them.

13 Marvellous things did he in the fight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the fea, and let them go through: he made the waters to ftand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wildernefs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the flony rock: fo that it gushed out

like the rivers.

18 Yet for all this they finned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their hult.

20 They spake against God alfo, faying: Shall God prepare a table in the wilderness?

21 He fmote the ftony rock indeed, that the waters gushed out, and the streams flowed withal: but can be give bread also, or provide flesh for his people?

22 When the Lord heard this he was wroth: fo the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in

his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels' food: for he fent them meat enough.

27 He caused the east wind to blow under heaven; and through

his power he brought in the fouth-west wind.

28 He rained flesh upon them as thick as dust; and seathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their ha-

bitation.

30 So they did eat, and were well filled; for he gave them their own defire: they were not difappointed of their luft.

31 But, while the meat was yet in their mouths, the heavy wrath of God came upon them, and flew the wealthiest of them: yea, and simote down the chosen men that were in Israel.

32 But for all this they finned yet more: and believed not his wondrous works.

33 Therefore their days did he contume in vanity: and their years in trouble.

34 When he flew them they fought him: and turned them early, and enquired after God.

35 And they remembered that God was their firength: and that the high God was their Redeemer.

36 Nevertheless they did but flatter him with their mouth: and difsembled with him in their tongue.

37 For their heart was not whole with him: neither continued they fledfast in his covenant.

38 But he was to merciful, that he forgave their misdeeds: and deftroyed them not.

39 Yea, many a time turned he his wrath away: and would not fuffer his whole displeasure to arife.

were but fiesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the defert.

42 They turned back and tempted

God:

God: and moved the holy One in ritage, and made the tribes of If-Ifrael.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders

in the field of Zoan.

45 He turned their waters into blood: fo that they might not drink of the rivers.

46 He fent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto

the grashopper. 48 He destroyed their vines with hail-stones: and their mulberry-

trees with the frost.

49 He Imote their cattle also with hail-stones: and their slocks with hot thunder-bolts.

50 He cast upon them the furioufness of his wrath, anger, difpleasure, and trouble: and fent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life

over to the peftilence;

52 And fmote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like

54 He brought them out fafely, that they should not fear: and overwhelmed their enemies with the fea.

55 And brought them within the borders of his fanctuary: even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an herael to dwell in their tents.

57 Sothey tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill - altars: and provoked him to displeasure with their ima-

60 When God heard this he was wroth: and took fore displeasure

at Ifrael;

61 So that he forfook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty in-

to the enemies' hand.

63 He gave his people over alfo unto the fword: and was wroth with his inheritance.

64 The fire confumed their young men: and their maidens were not given to marriage.

65 Their priefts were flain with the fword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of fleep: and like a giant refreshed with wine.

67 He fmote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and choice not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which

loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his fervant: and took him away from the

theep-tolds.

72 As he was following the ewes

great with young ones, he took him: that he might feed Jacob his people, and Ifrael his inheritance.

1.

d

ot

d

h

d

d.

as

re

T.

at

11-

11-

fo

th

eir

ns

th

no

ne

C:

he

) a

of

of

11-

ch

m-

a-

he

T-

he

es

73 So he fed them with afaithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSALM LXXIX.

Deus, venerunt.

OgoD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerufalem an heap of stones.

2 The dead bodies of thy fervants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beafts of the land.

3 Their blood have they fled like water on every fide of Jerufalem: and there was no man to bury them.

4We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old fins; but have mercy upon us, and that foon: for we are come to great mifery.

9 Help us, O God of our falvation, for the glory of thy Name: O deliver us, and be merciful unto our fins for thy Name's fake.

10 Wherefore do the heathen fay: Where is now their God?

11 O let the vengeance of thy fervants' blood that is fied: be open-

ly shewed upon the heathen in

our fight.

of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blashemywherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bofom.

14 So we that are thy people, and sheep of thy pasture, shall give theethanks for ever; and will alway be shewing forth thy praise from generation to generation.

PSALM LXXX.

Qui regis Ifrael.

HEar, O thou Shepherd of Ifrael, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manatles: ftir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of holts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hofts: fhew the light of thy countenance, and we shall be whole.

8 Thou haft brought a vine out

L

of Egypt: thou hast-cast out the heathen, and planted it.

oThou madest room for it: and, when it had taken root, it filled the land.

the fladow of it: and the boughs thereof were like the goodly cedar-trees.

11 Sheftretched out her branches unto the fea: and her boughs unto the river.

12 Why haft thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beafts of the field devour it.

of hofts, look down from heaven: behold and vifit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest fo strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the fon of man whom thou madest fo strong for thine own felf.

18 And fo will not we go back from thee: O let us live, and we shall call upon thy Name.

of hosts: shew the light of thy countenance, and we shall be whole.

PSALM LXXXI.

Exultate Deo.

Sing ye merrily unto God our ftrength: make a cheerful noise unto the God of Jacob.

2 Take the pfalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the

new-moon: even in the time appointed, and upon our folemn feast-day.

4 For this was made a flatute for Ifrael: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou called ft upon me in troubles, and I delivered thee: and heard thee what time as the ftorm fell upon thee.

8 I proved thee also: at the wa-

ters of strife.

9 Hear, O my p

9 Hear, O my people, and I will affure thee, O Ifrael: if thou wilt hearken unto me,

to There shall no strange god be in thee: neither shalt thou wor-ship any other god.

brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Ifrael would not obey me.

13 So I gave them up unto their own hearts' lufts: and let them follow their own imaginations.

hearkened unto me: for if Ifrael had walked in my ways,

15 I should foon have put down their enemies: and turned my hand against their adversaries.

16The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed themalfo with the finest wheat-slour: and with honey out of the stony rock should I have satisfied thee.

PSALM LXXXII.

Deus ftetit.

d

h

ld

1e

1-

11-

nd

m

12-

I

ou

od

or-

ho

ot

de,

not

uld

eir

eni

ave

rael

nw

and

uld

neir

for

al-

and

ock

NG

OD standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the outcast and poor: fave them from the hand of the un-

godly.

5 They will not be learned, nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have faid, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arife, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII.

Deus, quis similis?

Hold not thy tongue, O God, keep not ftill filence; refiain not thyfelf, O God;

2 For, lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

a They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have faid, Come, and let us root them out, that they be no more a people: and that the name of Ifrael may be no more in temembrance.

5 For they have cast their heads together with one consent: and are consederate against thee;

6 The tabernacles of the Edom-

ites and the Ismaelites: the Moabites and Hagarens.

7 Gebal, and Ammon, and Amalech: the Philiftines, with them that dwell at Tyre.

8 Affur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kifon:

roWho perifhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who fay, Let us take to ourfelves: the houses of God in possession.

13 O my God, make them like unto a wheel; and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that confumeth the mountains.

15 Persecute them even so with thy tempest: and make them atraid with thy storm.

O Lord: that they may feek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose name is Jehovah: art only the most Highest over all the earth.

PSALM LXXXIV.

Quam dilecta!

O How amiable are thy dwellings: thou Lord of hofts!

2My foul hath a defire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found

her an house, and the swallow a neft where the may lay her young: even thy altars, O Lord of hofts, my King and my God.

4 Bleffed are they that dwell in thy house: they will be alway

praising thee.

5 Bleffed is the man whose ftrength is in thee: in whose heart are thy ways;

6 Who going through the vale of milery, ufe it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them

8 OLord God of hofts, hearmy prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine

10 For one day in thy courts:

is better than a thousand.

II I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hofts: bleffed is the man that putteth his trust

in thee.

PSALM LXXXV.

Benedixisti, Domine.

Ord, thou art become gracious unto thy land: thou hast

turned away the captivity of Jacob.

2 Thou haft forgiven the offence of thy people: and covered all their fins.

3 Thou haft taken away all thy displeasure; and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease

from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may

rejoice in thee?

7 Shew us thy mercy, O Lord:

and grant us thy falvation.

3 I will hearken what the Lord God will fay concerning me: for he shall speak peace unto his people, and to his faints, that they turn not again.

9 For his falvation is nigh them that fear him: that glory may dwell

in our land.

10 Mercy and truth are met together: righteousness and peace have kiffed each other.

11 Truth shall flourish out of the earth: and righteoufness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land

shall give her increase.

13 Righteoufness shall go before him: and he shall direct his going in the way.

MORNING PRAYER.

PSALM LXXXVI.

Inclina, Domine.

OW downthine ear, O Lord, and hearme: for Lam poor, and in mifery.

2 Preferve thou my foul, for I am holy: my God, fave thy fervant that putteth his trust in thee. 3 Be merciful unto me, O Lord:

for I will call daily upon thee. 4 Comfort the foul of thy fervant: for unto thee, O Lord, do I lift up my foul.

5 For thou, Lord, art good and gracious: and of great-mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer: and ponder the voice of my humble defires.

7 In the time of my trouble I will call upon thee: for thou hear-

est me.

b.

ce

all

hv

elf

a-

ile

1115

ut

to

nd

ay

d:

rd

or

.0-

ey

m

ell

to-

ice

of

ith

W

nd

ore

ng

ee.

d:

er.

do

ood

er-

cy

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeft.

9 All nations whom thou hast made shall come, and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doeft wondrous things: thou art God

alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my foul from the nethermost hell.

14 O God, the proud are rifen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in good-

ness and truth.

and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew fome token upon me for good, that they who hate me may fee it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII.

Fundamenta ejus.

HEr foundations are upon the holy hills: the Lord loveth

the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people:

that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

PSALM LXXXVIII.

Domine Deus.

O Lord God of my falvation, I have cried day and night before thee: O let my prayer enter into t'y presence; incline thine ear unto my calling.

2 For my foul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and E have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness,

and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I

cannot get forth.

9 My fight faileth for very L 2 troubles trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

nong the dead: or shall the dead rife up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and carly shall my prayer

come before thee.

14 Lord, why abhorrest thou

my foul: and hideft thou thy face from me?

15 I am in mifery, and like unto him that is at the point to die; even from my youth up thy terrors have I fuffered with a troubled mind.

16Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed

me together on every fide.

18 My lovers and friends haft thou put away from me: and hid mine acquaintance out of my fight.

EVENING PRAYER.

PSALM LXXXIX.

Misericordias Domini.

Y fong shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have faid, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy feed will I stablish for ever: and fet up thy throne from one generation to another.

5 O Lord, the very heavens thall praife thy wondrous works; and thy truth in the congregation of the faints.

6 For who is he among the clouds: that shall be compared to the Lord?

And what is he among the gods: that shall be like unto the Lord?

8 Godisvery greatly to be feared in the council of the faints: and to be had in reverence of all them that are round about him, 9 O Lord God of hofts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10Thou rulest the raging of the fea: thou stillest the waves thereof when they arise.

11 Thou haft subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the fouth: Tabor and Hermon shall rejoice in thy Name.

14 Thou haft a mighty arm: firong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Bleffed is the people, OLord, that can rejoice in thee; they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righte-ousness shall they make their boast.

18 For

18 For thou art the glory of him: nor fuffer my truth to fail. their firength: and in thy lovingkindness thou shalt lift up our horns.

ce

n-

1-

u-

0.

ee

ne

d

uft

id

14

18

n

ne

e.

it,

t-

h

10

id

h

r-

y

e

y

Č.

11

24

19 For the Lord is our defence: the holy One of Ifrael is our

King. 20 Thou spakest some time in visions unto thy faints, and faidit: I have laid help upon one that is mighty, I have exalted one chosen

out of the people. 21 I have found David my fervant: with my holy oil have I

anointed him. 22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall not hurt him.

24 I will fmite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name

shall his horn be exalted. 26 I will fet his dominion also in the fea: and his right hand in

the floods. 27 He shall call me, Thou art my Father: my God, and my ftrong falvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His feed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forfake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their fin with fcourges.

33 Nevertheless my loving-kindness will I not utterly take from

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have fworn once by my holiness, that I will not fail David.

35 His feed shall endure for ever: and his feat is like as the fun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou haft abhorred and forfaken thine Anointed: and art displeased at him,

38 Thou haft broken the covenant of thy fervant: and cast his crown to the ground.

39 Thou haft overthrown all his hedges: and broken down his ftrong holds.

40 Allthey that go by fpoil him: and he is become a reproach to his neighbours.

41 Thou haft fet up the right hand of his enemies: and made all his advertaries to rejoice.

42 Thou haft taken away the edge of his fword, and givest him not victory in the battle.

43 Thou haft put out his glory: and cast his throne down to the ground.

44 The days of his youth haft thou shortened: and covered him with dishonour.

45 Lord, how long wilt thon hide thyfelf, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore haft thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his foul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou fwarest unto David in thy truth?

49 Remember, Lord, the re-L 4 buke

The xviii Day. PSALMS. The xviii. Day.

buke that thy fervants have, and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies

have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSALM XC.

Domine refugium.

ORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy fight are but as yesterday: seeing that is past as a watch in the night.

5 As foon as thou featterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou haft fet our misseeds before thee: and our fecret sins in the light of thy countenance.

our days are gone: we bring our years to an end, as it were a tale that is told.

To The days of our age are threefcore years and ten, and tho' men be fo strong that they come to fourscore years: yet is their strength then but labour and forrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, fo is thy displeasure.

days that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy fervants.

14 O fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered advertity.

16 Shew thy fervants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us; prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI.

Qui babitat.

W Hofo dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the fnare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that slieth by day;

6 For

6 For the pestilence that walketh in darkness; nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward

of the ungodly.

er-

d:

re.

thy

our

our

rd,

nto

cy,

ice

ife.

ter

us:

ave

rk:

of

18:

ids

an-

de-

all

Al-

ou

d:

m

m

er

afe

ul-

ld

or he

or

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague

come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot

against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I fatisfy him: and fliew him my falvation.

PSALM XCH.

Bonum est confiteri.

IT is a good thing to give thanks unto the Lord: and to fing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning: and of thy truth in the night-season; 3 Upon an inftrument of ten firings, and upon the lute: upon a loud inftrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very

deep!

6 An unwife man doth not well consider this: and a fool doth not

understand it.

7 When the ungodly are green as the grafs, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For, lo, thine enemies, OLord, lo, thine enemies shall perish: and all the workers of wickedness shall

be deftroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with freshoil.

to Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that rise up against me.

1. The righteous shall slourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall

be fat and well-liking;

14 That they may flew how true the Lord my firength is: and that there is no unrighteousness in him.

The xviii. Day. PSALMS. The xviii. Day.

EVENING PRAYER.

PSALM XCIII.

Dominus regnavit.

HE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world fo fure: that it cannot be moved.

3 Ever fince the world began hath thy feat been prepared: thou art from everlasting.

4 The floods are rifen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the fea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very fure: holiness becometh thine

house for ever.

PSALM XCIV.

Deus ultionum.

Lord God, to whom venge-O ance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world: and reward the proud after their

deferving.

3 Lord, how long shall the ungodly: how long shall the ungod-ly triumph?

4 How long shall all wicked doers fpeak to difdainfully: and make fuch proud boafting?

5'They smite down thy people, O Lord: and trouble thine heritage.

6They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they fay, Tufh, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwife among

the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

roOr he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

II The Lord knoweth the thoughts of man: that they are but vain.

12 Bleffed is the man whom thou chaftenest, O Lord: and teachest him in thy law;

r3 That thou mayeft give him patience in time of advertity: until the pit be diggedupforthe ungodly.

14 For the Lord will not fail his people: neither will he forfake his inheritance;

15 Until righteoufness turn again unto judgment: all fuch asaretrue in heart shall follow it.

16 Who will rife up with me against the wicked: or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, O Lord, held me up.

19 In the multitude of the forrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as alaw?

21 They gather them together against the foul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroythem in their own malice: yea, the Lord our God shall destroy them.

MORNING

MORNING PRAYER.

PSALM XCV.

vill

iall

the

ea-

nan

Mi?

the

are

om

and

im

ntil

ily.

his

his

ain

rue

me

will

ers?

ped

oul

oot

ord,

or-

thy

oul.

to

is:

w?

her

us:

od.

ge:

my

nem

nem

the

em.

1 G

Venite, exultemus.

COME, let us fing unto the Lord: let us heartily rejoice in the strength of our falvation.

2 Let us come before his prefence with thank fgiving: and thew ourfelves glad in him with pialms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his alfo.

5 The fea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To-day, if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernefs:

9 When your fathers tempted me: proved me, and faw my

10 Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts; for they have not known my ways.

II Unto whom I fware in my wrath: that they should not enter into my reft.

PSALM XCVI.

Cantate Domino.

Sing unto the Lord a new fong: fing unto the Lord, all the whole earth.

a Sing unto the Lord, and praise

his Name: be telling of his falvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praifed: he is more to be feared than all gods.

3 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his fanctuary.

7 Alcribe unto the Lord, O ye kindreds of the people: afcribe unto the Lord worship and power.

8 Afcribe unto the Lord the honour due unto his Name: bring prefents, and come into his courts.

9 O wership the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King; and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the fea make a noise, and all that therein 18.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord;

13For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people ith his truth.

PSALM XCVII.

Dominus regnavit.

"He Lord is King, the earth 1 may be glad thereof: yea, the multitude of the ifles may beglad thereof.

L 6 2. Clouds 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on

every fide.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the prefence of the Lord: at the prefence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people

have feen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

to O ye that love the Lord, fee that ye hate the thing which is evil: the Lord preserveth the fouls of his faints; he shall deliver them from the hand of the ungodly.

for the righteous: and joyful gladness for such as are true-

hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSALM XCVIII.

Cantate Domino.

O SING unto the Lord a new fong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten

himself the victory.

3 The Lord declared his falvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Itrael: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, re-

joice, and give thanks.

6 Praise the Lord upon the harp: fing to the harp with a plalm of thanksgiving.

7 With trumpets also and thawms: O shew yourselves joyful before the Lord the King.

8 Let the fea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floodsclap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people

with equity.

PSALM XCIX.

Dominus regnavit.

The Lord is King, be the people never fo impatient: he fitteth between the cherubims, be the earth never fo unquiet.

2 The Lord is great in Sion:

and high above all people.

3 They shall give thanks unto
thy Name: which is great, wonderful and holy.

The king's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify

d:

ere

her

Ou

fee.

is

de-

the

tht

ful

16-

zh.

re-

fe,

nd

re-

19,

er

ne

he

ole

ole th

he

1:

to

n-

g-

nd

fy

5 O magnify the Lord our God: and fall down before his footftool, for he is holy.

6 Mofes and Aaron among his priefts, and Samuel among fuch as call upon his Name: thefe called, upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worthip him upon his holy hill: for the Lord our God is holy.

PSALM C.

Jubilate Deo.

O Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his prefence with a fong.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of hispasture.

3 O go your way into his gates with thankfgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlafting: and his truth

endureth from generation to ge-

PSALM CI.

Misericordiam & judicium.

MY fong shall be of mercy and judgment: unto thee, O Lord, will I fing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily flandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon fuch as are faithful in the land: that they may dwell with me.

9 Whofo leadeth a godly life;

he shall be my servant.

to Thereshall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSALM CII.

Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like fmoke; and my bones are burnt up as it were a fire-brand.

4 My heart is fmitten down, and withered like grass: so that I forget to eat my bread.

5For the voice of my groaning: my bones will scarce cleave to my slesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth

alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are fworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink

with weeping;

To And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a fhadow: and I am withered like

grafs.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy fervants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall

appear;

17 When he turneth him unto the prayer of the poor destitute; and despiseth not their desire;

18 This shall be written for those that come after; and the people which shall be born shall praise the Lord.

ro For he hath looked down from his fanctuary: out of the heaven did the Lord behold the

earth;

20 That he might hear the mournings of fuch as are in captivity: and deliver the children appointed unto death;

Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms

also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I faid, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax

old as doth a garment;

27 And as a vefture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy fervants shall continue: and their feed shall

ftand fast in thy light.

PSALM CIII.

Benedic, anima mea.

PRaife the Lord, O my foul: and all that is within me praife his holy Name.

and forget not all his benefits;

3 Who forgiveth all thy fin: and healeth all thine infirmities;

4 Who faveth thy life from defiruction: and crowneth thee with mercy and loving-kindness;

5 Who fatisfieth thy mouth with good things: making thee young and lufty as an eagle.

6 The Lord executeth righteoufness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses; his works unto the children of Israel.

8 The Lord is full of compassion

the

ind

er-

ms

gth

my

ake

ine

ure

ing

the

the

nou

vax

hou

l be

me,

ants hall

ul:

me

oul:

fin:

ies;

de-

with

with

ung

eouf-

hem

g.

unto

chil-

flion

and

3;

and mercy: long-fuffering and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for

10 He hath not dealt with us after our fins: nor rewarded us according to our wickednesses.

rr For look how high the heaven is in comparison of the earth; fo great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our fins from us.

13 Yea, like as a father pitieth his own children: even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duft.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as foon as the wind goeth

over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon fuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his feat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O fpeak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my foul.

EVENING PRAYER

PSALM CIV. Benedic, anima mea.

PRAISE the Lord, O my foul:
O Lord my God, thou art
become exceeding glorious,
thou art clothed with majefty and
honour.

2 Thou deckeft thyfelf with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the

deep like as with a garment: the waters fland in the hills.

7 At thy rebuke they fice: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haft appointed for them.

9 Thou hast fet them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He fendeth the springs into the rivers: which run among the hills.

11 All beafts of the field drink thereof: and the wild affes quench their thirst.

of the air have their habitation and fing among the branches.

13 He

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle; and green herb for the

fervice of men;

of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus, which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are

a dwelling for the flork.

18 The high hills are a refuge for the wird-goats: and fo are the

ftony rocks for the conies.

19 He appointed the moon for certain feafons: and the fun knoweth his going down.

20 Thou makeft darkness that it may be night: wherein all the beafts of the forest do move.

21 The lions roaring after their prey: do feek their meat from God.

get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the even-

ing.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches; 25 So is the great and wide fea also: wherein are things creeping innumerable, both small and great beafts.

26 There go the ships, and there is that leviathan: whom thou hast made to take his passime there-

in.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou giveft it them, they gather it: and when thou openeft thy hand, they are filled

with good.

29 When thou hideft thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the

earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do buttouch the hills they shall smoke.

33 I will fing unto the Lord as long as I live: I will praise my God while I have my being.

34 And fo shall my words please him: my joy shall be in the Lord.

35 As for finners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSALM CV.

GIVE thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your fongs be of him,

and praife him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that feek the Lord.

4 Seek the Lord and his strength: feek his face evermore.

5 Remember

g Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye feed of Abraham his fervant: ye children of Jacob his

chosen.

fea

oing

reat

ere

haft

erc-

ce:

leat

em.

100

lled

ace

nou

die,

leir

ath

and

the

the

the

at

ich

138

my

afe

rd.

be

ind

id:

ul,

lk.

ks.

let

CK

h:

er

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promife: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

ro And appointed the fame unto Jacob for a law: and to I frael for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and defroyed all the provision of bread.

17 But he had fent a man before them: even Joseph, who was fold to be a bond-fervant;

18 Whose feet they hurt in the flocks: the iron entered into his foul:

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king fent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance; 22 That he might inform his princes after his will: and teach his fenators wifdom.

23 Ifrael also came into Egypt: and Jacob was a stranger in the

land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then fent he Moses his servant: and Aaron whom he had

chosen;

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and flew their fish.

30 Their land brought forth frogs: yea, even in their king's chambers.

31 He spake the word, and there came all manner of slies: and lice in all their quarters.

32 He gave them hailstones for rain: and slames of fire in their land.

33 He fmote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He fpake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all

their strength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their defire he brought quails: and he filled them with

the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered

his holy promife: and Abraham his fervant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen; and they took the labours of the people in possession;

44 That they might keep his ftatutes: and observe his laws.

EVENING PRAYER.

PSALM CVI.

Confitemini Domino.

OGIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Bleffed are they that alway keep judgment: and do righteouf-

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amis, and

dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Name's sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

20 And he faved them from the

adversaries' hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words. and fang praise unto him.

13 But within a while they forgat his works: and would not abide his counfel;

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their defire: and fent leanness with al into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thusthey turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

nam

his

ofen

ls of

e la-

on;

his

ered

my.

bled

med

hem

ords.

for-

not

m in

apted

ir de-

linto

lfo in

int of

fwal-

ed the

led in

burnt

oreb:

mage.

glory:

f that

their great

n the things

23 So

4.

23 So he faid he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought fcorn of that pleasant land: and gave no

credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings

of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvised-ly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them:

35 But were mingled among the heathen: and learned their works:

36 Infomuch that they worshipped their idols, which turned to their own decay; yea, they offered their fons and their daughters unto devils;

37 And shed innocent blood, even the blood of their fons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inven-

tions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity; he heard their

complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies; yea, he made all those that led them away captive to pity them.

and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaft of thy praife.

46 Bleffed be the Lord God of Ifrael from everlasting, and world without end: and let all the people

fay, Amen.

The xxii. Day. PSALMS. The xxii. Day. MORNING PRAYER.

PSALM CVII.

Confitemini Domino.

OGIVE thanks unto the Lord for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went aftray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their

foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diffress.

7 Heled them forth by the right way: that they might go to the

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul: and filleth the hungry foul with goodness;

To Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of

darkness, and out of the shadow of death: and brake their bonds in funder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

of brass: and finitten the bars of iron in funder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lordin their trouble: he delivered them out of their diffress.

20 He fent his word, and healed them: and they were faved from their destruction.

praise the Lord for his goodness; and declare the wonders that he docth for the children of men!

22 That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladnefs!

23 They that go down to the fea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and ftagger like a drunken man: and are at their wits' end.

28 So when they cry unto the Lord

Lord in their trouble: he delivereth them out of their diffress.

don

onds

iere-

ood-

ders

en of

gates

rs of

d for

their

man-

even

o the

vered

ealed

from

efore

ness:

at he n! unto

ving:

glad-

to the

their

rksof

in the

tormy

up the

to the

to the

ay be-

, and

: aud

to the

Lord

29 For he maketh the ftorm to ceale: fo that the waves thereof are ftill.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and watersprings of a dry ground.

36 And there he fetteth the

hungry: that they may build them a city to dwell in;

37 That they may fow their land, and plant vineyards: to yield them fruits of increase.

38 He bleffeth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low: thro' oppression, through any plague or trouble;

40 Though he fuffer them to be evilentreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of milery: and maketh him house-holds like a flock of sheep.

42 The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wife will ponder these things: and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSALM CVIII.

Paratum cor meum.

GOD, my heart is ready, my heart is ready: I will fing and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand fave them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaffes is mine: Ephraim also is the strength of my head.

9 Judah is my lawgiver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

no Who will lead me into the ftrong city: and who will bring me into Edom?

or Hast not thou for sken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great

The xxii. Day. PSALMS. The xxii. Day. MORNING PRAYER.

PSALM CVII.

Confitemini Domino.

GIVE thanks unto the Lord for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

A They went aftray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their

foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diffress.

7 Heled them forth by the right way: that they might go to the

city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul: and filleth the hungry foul

with goodness;

ro Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron.

the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help

13 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of

darkness, and out of the shadow of death: and brake their bonds in funder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

of brass: and smitten the bars of

iron in funder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

20 He fent his word, and healed them: and they were faved from their destruction.

praise the Lord for his goodness; and declare the wonders that he docth for the children of men!

22 That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladnefs!

23 They that go down to the fea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and his wonders in the

deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and ftagger like a drunken man: and

are at their wits' end.

28 So when they cry unto the Lord

Lord in their trouble: he delivereth them out of their diffress.

29 For he maketh the form to ceate: fo that the waves thereof are ftill.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and watersprings of a dry ground.

e

e

0

e

1.

of

e

17

ie

he

le

e-

nd

ud

he

bic

36 And there he fetteth the

hungry: that they may build them a city to dwell in;

37 That they may fow their land, and plant vineyards: to yield them fruits of increase.

38 He bleffeth them, fo that they multiply exceedingly: and fuffereth not their cattle to decrease.

39 And again, when they are minished and brought low: thro' oppression, through any plague or trouble;

40 Though he fuffer them to be evilentreated through tyrants: and let them wander out of the way in the wilderness:

41 Yet helpeth he the poor out of mitery: and maketh him house-holds like a flock of sheep.

42 The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wife will ponder these things: and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSALM CVIII.

Paratum cor meum.

GOD, my heart is ready, my heart is ready: I will fing and give praife with the best member that I have.

2 Awake, thou lute and harp: I myfelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand fave them, and hear thou me. 7 God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaffes is mine: Ephraim also is the strength of my head.

9 Judah is my lawgiver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

no Who will lead me into the ftrong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great

great acts: and it is he that shall the memorial of them from off the tread down our enemies.

PSALM CIX.

Deus laudum.

HOld not thytongue, O God of my praise: for the mouth of the une odly, yea, the mouth of the deceitful, is opened upon me.

2 And they have fpoken against me with falle tongues: they compaffed me about also with words of hatred, and fought against me

without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myfelf unto prayer.

Thus have they rewarded me evil for good: and hatred for my

good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ftand at his right hand.

6 When fentence is given upon him, let him be condemned: and let his prayer be turned into fin.

7 Let his days be few: and let

another take his office.

8 Let his children be fatherless:

and his wife a widow.

9 Let his children bevagabonds, and beg their bread: let them feek it also out of desolate places.

to Let the extortioner confume all that he hath: and let the

stranger spoil his labour.

II Let there be no man to pity him: nor to have compaffion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let

his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord: and let not the fin of his mother be done away.

14 Let them alway be before the Lord: that he may root out

earth:

15 And that, because his mind was not to do good: but perfecuted the poor helpless man, that he might flay him that was vexed at the heart.

16 His delight was in curfing, and it shall happen unto him: he loved not bleffing, therefore shall

it be far from him.

17 He clothed himself with curfing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway gird-

ed withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my ioul.

20 But deal thou with me, O Lord God, according unto thy Name: for fweet is thy mercy.

21 O deliver me, for I am helplefs and poor: and my heart is

wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my slesh is dried up for

want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O lave me according to thy mer-

26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curie, yet bleis thou: and let them be confounded that rife up against me; but let thy fervant rejoice.

28 Let mine adversaries be clothed

The xxiii. Day. PSALMS. The xxiii. Day.

clothed with shame: and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to fave his foul from unrighteous judges.

PRAYER. MORNING

PSALM CX.

Dixit Dominus.

THE LORD faid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footftool.

2 The Lord shall fend the rod of thy power out of Sion: be thou ruler even in the midst among

thine enemies. 3 In the day of thy power shall the people offer thee free-willofferings with an holy worship: the dew of thy birth is of the

womb of the morning. 4 The Lord fware, and will not repent: Thouart a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and fmite in funder the heads over diverse countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSALM CXI.

Confitebor tibi.

Will give thanks unto the Lord with my whole heart: fecretly among the faithful, and in the congregation.

2 The works of the Lord are great: fought out of all them that

have pleafure therein.

at

18

3 His work is worthy to be praised and had in honour: and hisrighteousnessendureth for ever.

4 The merciful and gracious Lord hath fo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever

be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his com-

mandments are true.

8 They fland fast for ever and ever: and are done in truth and

equity.

9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wifdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM CXII.

Beatus vir.

Leffed is the man that feareth b the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faith-

ful shall be bleffed.

3 Richesand plenteou fnefs shall be in his house: and his righteousneis endureth for ever.

4 Unto the godly there arifeth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: lendeth: and will guide his words with difcretion.

6 For he shall never be moved: and the righteous shall be had in everlafting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteoutness remaineth for ever; his horn shall be exalted with honour.

To The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII.

PRaise the Lord, ye fervants: O praise the name of the Lord.

2 Bleffed be the name of the Lord: from this time forth for evermore.

3 The Lord's name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling fo high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may fet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

PSALM CXIV.

In exitu Ifrael.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his fanctuary: and

Ifrael his dominion.

3 The fea faw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou sleddest: and thou, Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7 Tremble, thou earth, at the prefence of the Lord: at the prefence of the God of Jacob;

8 Who turned the hard rock into a ftanding water: and the flint ftone into a fpringing well.

PSALM CXV.

Non nobis, Domine.

Not unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen fay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatfoever pleafed him.

A Their idols are filver and gold: even the work of men's hands.

5 They have mouths, and fpeak not: eyes have they, and fee not.

6They have ears, and hear not: nofes have they, and fmell not.

7 They have hands, and handle

not:

t

not; feet have they, and walk not: neither fpeak they through their throat.

8They that make them are like unto them: and fo are all fuch as

put their trust in them.

9 But thou, koufe of Ifrael, trust thou in the Lord: he is their succour and defence.

truft in the Lord: he is their

helper and defender.

is Ye that fear the Lord, put your trust in the Lord: he is their

helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of

Ifrael, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both sinall and great.

more and more: you and your children.

15 Ye are the bleffed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go

down into filence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSALM CXVI.

Dilexi, quoniam.

AM well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call up-

on him as long as I live.

3 The fnares of death compassed me round about: and the pains of

hell gat hold upon me.

4 I shall find trouble and heaviness; and I will call upon the name of the Lord: O Lord, I besect thee, deliver my foul.

5 Gracious is the Lord, and righteous: yea, our God is mer-

ciful.

10

to

ve

Υ,

ien

ca-

ver

and

n's

eak

not.

not:

ndle

not;

6 The Lord preferveth the fimple: I was in mifery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath re-

warded thee.

8 And why? thou hast delivered mysoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

I o I believed, and therefore will I fpeak; but I was fore troubled: I faid in my hafte, All men are lyars.

II What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

vation: and call upon the name of the Lord.

13 I will pay my vows now in the prefence of all his people: right dear in the fight of the Lord is the death of his faints.

I am thy fervant: I am thy fervant, and the fon of thine handmaid; thou hast broken my bonds in funder.

15 I will offer to thee the facrifice of thankfgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord in the fight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

M

PSALM

PSALM CXVII.

Laudate Dominum.

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Ifrael now confess that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confest: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence

in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

round about: but in the name of the Lord will I destroy them.

11 They kept me in on every fide, they kept me in, I fay, on every fide: but in the name of the Lord will I destroy them.

12 They came about the like bees, and are extinct even as the

fire among the thorns: for in the name of the Lord I will deftroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my fong: and is become my salvation.

15 The voice of joy and health is in the dwellings of the right teous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty

things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chaftened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteoufness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou bast heard me: and art become my falvation.

22 The fame stone which the builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous'in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: 0 Lord, fend us now prosperity.

26 Bleffed be he that cometh in the name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the facrifice with cords, yea, even unto the horns of the altar.

28 Thou

PSALMS. The xxiv. Day. The xxiv. Day.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PSALM CXIX.

Beati immaculati.

LESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Bleffed are they that keep his testimonies: and feek him with their whole heart.

3 For they who do no wicked-

nefs: walk in his ways.

4 Thou haft charged: that we shall diligently keep thy commandments.

5 O that my ways were made fo direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteouinefs.

e

ľ

111

10

he

he

ice

0

in

ave

hat

ath

fice

the

hou

8 I will keep thy ceremonies: O forfake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanfe his way: Even by ruling himfelf after thy word.

2 With my whole heart have I fought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not fin against thee.

4 Bleffed art thou, O Lord: O

teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonics: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight 'shall be in thy statutes: and I will not forget thy

word.

Retribue fervo tuo.

Do well unto thy fervant : I that I may live, and keep thy word.

2 Open thou mine eyes: that I may fee the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments

from me.

4 My foul breaketh out for the very fervent defire : that it hath alway unto thy judgments.

5 Thou haft rebuked the proud: and curled are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testi-

7 Princes also did fit and speak against me: but thy servant is occupied in thy flatutes.

8 For thy testimonies are my delight; and my counfellors.

Adhafit pavimento.

Y foul cleaveth to the dust: IVI O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me: O teach

me thy statutes.

3 Make me to understand the way of thy commandments: and fo shall Italk of thy wondrous works.

4 My foul melteth away for very heaviness: comfort thou me accoiding unto thy word.

M 2

5 Take

The xxv. Day. PSALMS. The xxv. Day.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have fluck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou half fet my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, OLord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, left they behold vanity: and quicken thou me in thy way.

6 O ftablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Let thy loving mercy come alfo unto me, O Lord: even thy falvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy fervant as concerning thy word: wherein thou hast caused me to put my trust.

2 The fame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derifion: yet have I not shrinked from thy law.

4 For I remembered thine everlafting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that for take thy law.

6 Thy flatutes have been my fongs: in the house of my pil-grimage.

7 I have thought upon thy Name, O Lord, in the night-seafon: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promifed to keep thy law.

2 I made my humble petition in thy prefence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: membrance: and turned my feet unto thy testimonies.

4 I made hafte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6At midnight I will rife to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy flatutes.

Danitatem fecifi.

O Lord, thou hast dealt graciously with thy fervant; according unto thy word.

y

h

1

T-

nd

he

my

pil-

thy

lea-

ept

ord:

thy

ition

hole

me

O TCª

ace:

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

A Thou art good and gracious:
O teach me thy flatutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and filver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they fee me: because I have put my trust in thy word.

3 I know, O'Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deftroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonics: be turned unto me.

8 O let my heart be found in

thy flatutes: that I be not ashamed.

Defecit anima mea.

MY foul hath longed for thy falvation; and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt thou comfort me?

3 For I am become like a bottle in the fmoke: yet do I not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou be avenged of them that perfecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perfecute me falfely; O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth. In aternum, Domine.

O Lord, thy word: endureth for ever in heaven.

Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for

all things ferve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou

hast quickened me.

6 I am thine, O fave me: for I have fought thy commandments.

7 The ungody laid wait for me, to destroy me: but I will consider thy testimonies.

8 I fee that all things come to an end: but thy commandment is exceeding broad. Quomodo dilexi!

Ord, what love have I unto thy law: all the day long is

my study in it.

2 Thou through thy commandments hast made me wifer than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testi-

monies are my study.

4 I am wifer than the aged: because I keep thy commandments.

s I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me,

7. O how fweet are thy words unto my throat: yea, fweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus, meis.

Lucerna pedibus, meis.

My word is a lantern unto my feet: and a light unto my paths.

2 I have fworn, and am fledfastly purposed: to keep thy righ-

teous judgmente.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4. Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My foul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a fnare for me: but yet I fwerwed not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to

fulfil thy statutes alway: even unto the end.

Iniquos odio babui.

I Hate them that imagine evil things; but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6. Thou, hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore Islave thy testimonies.

8 My

The xxvi. Day. PSALMS. The xxvi. Day.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy fervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waited away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy fervant according unto thy loving mercy: and teach me thy flatutes.

g I am thy fervant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

S

n

I

7-

VI

e.

nd

rd,

d :

ot

hy

e.

be

all

C8:

the

As:

My

7 For I love thy commandments: above gold and precious

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia!

Thy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 Lopened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou ufest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and fo shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant: and teach me thy flatutes.

8 Mine eyes gush out with water: because men keep not thy law.

Juftus es, Domine.

R Ighteous art thou, O Lord :

2. The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal harb even confumed me: because mine enemies have forgotten thy words.

4Thy word is tried to the uttermost: and thy servant loveth it.

5 I am finall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouthers is an everlatting righteouthers: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteoutness of thy teffimonies is everlatting: O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

CALL with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy teflimonies.

3 Early in the morning do I cry un-

to thee: for in thy word is my truft.

4 Mine eyes prevent the nightwatches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

M 4 6 They

The xxvii. Day. PSALMS. The xxvii. Day.

4 They draw nigh that of malice perfecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide bumilitatem.

O Confider mine advertity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perfecute me: yet do I not fwerve from thy testimonies.

6 It grieveth me when I fee the transgressors: because they keep not thy law.

7 Confider, O Lord, how I love thycommandments: Oquicken me according to thy loving-kindnefs.

8 Thy word is true from everlasting: all the judgments of thy righteousnessendure for evermore.

Principes persecuti sunt.

Princes have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a-day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they

are not offended at it.

6 Lord, I have looked for thy faving health: and done after thy commandments.

7 My foul hath kept thy testimonies: and loved them exceed-

ingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my fupplication come before thee: deliver me according

to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

7 O let my foul live, and it shall praise thee: and thy judgments

shall help me.

8 I have gone aftray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSALM CXX.

Ad Dominum. HEN I was in trouble I

called upon the Lord: and he heard me. 2 Deliver my foul, OLord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Woe

The xxvii. Day. PSALMS. The xxvii. Day.

4 Woe is me that I am confirained to dwell with Mefech: and to have my habitation among the tents of Kedar!

5 My foul hath long dwelt among them: that are enemies un-

to peace.

6 I labour for peace; but when I fpeak unto them thereof: they make them ready to battle.

PSALM CXXI.

Levavi oculos meos.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven

and earth.

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep.

4 Behold, he that keepeth Ifrael: fhall neither flumber nor fleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the fun shall not burn thee by day: neither the moon by

night.

f

7 The Lord shall preserve thee from all evil: yea, it is even he

that shall keep thy foul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

PSALM CXXII:

Latatus fum.

I Was glad when they faid unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy

gates: O Jerufalem.

3 Jerufalem is built as a city:

that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.

5 For there is the feat of judgment: even the feat of the house of David.

6 O pray for the peace of Jerufalem: they shall prosper that love

thee:

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions' fakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to

do thee good.

PSALM CXXIII.

Ad te levavi oculos meos.

UNto thee lift I up mine eyes to O thou that dwellest in the heavens.

2 Behold, even as the eyes of fervants look unto the hand of their mafters, and as the eyes of a maiden unto the hand of her miftrefs: even fo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are

utterly despised.

4 Our foul is filled with the fcornful reproof of the wealthy; and with the despitefulness of the proud.

PSALM CXXIV.

Nifi quia Dominus.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had fwallowed us up quick: when they were fo wrath

fully displeased at us.

3 Yea, the waters had drowned us: and the ftream had gone over our foul.

4 The deep waters of the proud: had gone even over our foul.

M 5. 5 But

The xxvii Day. PSALMS. The xxvii. Day.

5 But praifed be the Lord; who hath not given us over for a prey,

unto their teeth.

6 Our foul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help flandeth in the name of the Lord: who hath made

heaven and earth.

PSALM CXXV.

Qui confidunt.

They that put their trust in the Lord shall be even as the mount Sion: which may not be

removed, but flandeth fast for ever,

2 The hills fland about Jerufalem: even so flandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: left the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for fuch as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers; but peaceshall be upon I frael.

EVENING PRAYER.

PSALM CXXVI.

In convertendo.

HEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue

with joy.

3 Then faid they among the heathen: The Lord hathdone great

things for them.

4. Yea, the Lord hath done greatthings for us already: whereof werejoice.

5 Turn our captivity, Q Lord:

as the rivers in the fouth.

6 They that fow in tears: shall

reap in joy.

7 He that now goeth on his way weeping, and beareth forth good feed: shall doubtless come again with ioy, and bring his sheaves with him.

PSALM-CXXVII.

Nif Dominus.

E Xcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rife up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even to are the young children.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

P S A L M CXXVIII. Beati omnes.

Bleffed are all they that fear the Lord: and walk in his ways.

of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine

house;

4 Thy children like the olivebranches: round about thy table. 5 Lo, thus shall the man be

bleised; that feareth the Lord.
6 The

The xxviii. Day. PSALMS. The xxviii. Day.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children; and peace up-

on Ifrael.

PSALM CXXIX.

Sape expugnaverunt.

MAny a time have they fought against me from my youth up: may Israel now say;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the inares of the ungodly in pieces,

5 Let them be confounded and turned backward: as many as

have evil will at Sion.

t

d

ie

re

th

ill

ak

he ya.

m

ee,

it.

me

ve-

ale.

be

'he

6 Let them be even as the grafs growing upon the house-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand; neither he that bindeth up the sheaves his bosom.

8 So that they who go by fay not fo much as, The Llord profper you: we wish you good luck in the name of the Lord.

PSALM CXXX.

De profundis.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears confider well:

the voice of my complaint.

3 If thou, Lord, wilt be extreme. to mark what is done amis: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my foul doth wait for him; in his word is my truft.

6 My foul fleeth unto the Lord: before the morning watch, I fay,

of O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemptions

8 And he shall redeem lifael:

from all his firs.

PSALM CXXXI.

Domine, noneft:

Ord, I am not high-minded:
I have no proud looks:

2 I do not exercise myself ingreat matters: which are too high for me:

3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Ifrael, truft in the Lord: from this time forth for evermore.

MORNING PRAYER.

PSALM CXXXII.

Memento, Domine.

ORD, remember David:

2 How he fware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not fuffer mine eyes to

fleep, nor mine eyelids to flumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the faine at Ephrata: and founditinthe wood.

7 We will go into his tabernacle: and fall low on our knees, before his footstool.

M 6

8 Arife

The xxviii. Day. PSALMS. The xxviii. Day.

8 Arife, O Lord, into thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy faints

fing with joyfulness.

turn not away the presence of thine Anointed.

II The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body:

shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy feat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himfelf: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blefs her victuals with increase: and will fatisfy her poor

with bread.

17 I will deck her priefts with health; and her faints shall rejoice and fing.

18 Thereshall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

Ecce, quam bonum !

BEhold, how good and joyful a thing it is: brethren to dwell

together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the fkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promifed his bleffing: and life for evermore.

PSALM CXXXIV.

Ecce nunc.

BEhold now, praise the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the fanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleffing out of Sion.

PSALM CXXXV.

Laudate Nomen.

O Praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the

house of our God;

3 Opraise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chofen Jacob unto himfelf: and Ifrael

for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatfoever the Lord pleafed, that did he in heaven, and in earth: in the fea, and in all deep

places.

7. He bringeth forth the clouds from the ends of the world: and fendeth forth lightnings with the rain, bringing the winds out of his treafures.

8 He fmote the first-born of Egypt: both of man and beast.

9 He hath fent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his fervants.

10 He fmote divers nations: and flew mighty kings;

11 Schon king of the Amorites,

and

The xxviii. Day. PSALMS. The xxviii. Day.

and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto

Ifrael his people.

13 Thy Name, O Lord, endureth for ever: fo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his

iervants.

S

6

S

f

11

4

d

15 As for the images of the heathen, they are but filver and gold: the work of men's hands.

16 They have mouths, and speak

not: eyes have they, but they fee

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them; and so are alt' they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house

of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER.

PSALM CXXXVI.

Confitemini Domino.

O G IVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The fun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever:

among them: for his mercy endureth for ever;

12 With a mighty hand and firetched-out arm: for his mercy endureth for ever.

13 Who divided the Red fea in two parts: for his mercy endu-

reth for ever;

14 And made Ifrael to go thro' the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoft, he overthrew them in the Red fea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and flew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Ifrael his fervant: for his mercy endureth for ever.

23 Who remembered us when

cy endureth for ever:

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven; for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVII.

Super flumina.

Y the waters of Babylon we D fat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a fong, and melody in our heavinefs: Sing us one of the fongs of Sion.

4 How shall we fing the Lord's

fong: in a strange land?

5 If I forget thee, O Jerusa-· lem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not

Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the

8 O daughter of Babylon, wasted with mifery: yea, happy shall

we were in trouble: for his mer- he be that rewardeth thee as thouhaft ferved us.

> g Bleffed shall he be that taketh thy children: and throweth them against the stones.

h

h

t

t

1

h

d

11

a

h

W

1

N

11

n

tl

n

PSALM CXXXVIII.

Confitebor tibi.

Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I fing

praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou haft magnified thy Name and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my foul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy month.

5 Yea, they shall sing in the ways of the Lord: that great is the

glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midft of trouble, yet fhalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand thall fave me.

8'The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works

of thine own hands.

MORNING PRAYER.

PSALM CXXXIX.

Damine, probasti: LORD, thou haft fearched me out, and known me: thou knowest my downfitting, and mine up-rifing; thou understandest my thoughts long before.

2Thou art about my path, and about my bed: and spiest out all my ways.

3 For, lo, there is not a word in

my tongue: but thou, O Lord, knowest it altogether.

4 Thou haft fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I. cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the fea;

9 Even there also shall thy hand lead me: and 'hy right hand shall' hold me.

10 If I fay, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

9

1

t

1

y

e 11

19

ì,

11

:5

ng

nd

all

in

ny

12 For my reins are thine: thou haft covered me in my mother's

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my foul knoweth right well.

14 My bones are not hid from thee: though I be made fecretly, and fashioned beneath in the earth.

15 Thine eyes did fee my fubstance, yet being imperfect : and in thy book were all my members written:

16 Which day by day were fathioned: when as yet there was none of them.

17 How dear are thy counfels unto me, O God: O how great is the fum of them!

18 If I tell them, they are more in number than the fand:

when I wake up, I am prefent

19 Wilt thou not flay the wicked, O God: depart from me, ye blood-thirfty men.

20 For they fpeak unrighteoully against thee: and thine enemies

take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine

enemies.

23 Try me, O God, and feek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlafting.

PSALM CXL.

Eripe me, Domine.

D Eliver me, O Lord, from the evil man: and preferve me from the wicked man;

2 Who imagine mischief intheir hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a ferpent: adders' poifon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preferve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a mare for me, and spread a net abroad with cords: yea, and fet traps in

my way.

6 I faid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou haft covered my head in the day of battle.

8 Let not the ungodly have his delire, O Lord: let not his mif-

chievous.

chievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them:

that compass me about.

ro Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rife up again.

II A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to over-

throw him.

12 Sure I am that the Lord will avenge the poor: and maintain

the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy fight.

PSALM CXLI.

Domine, clamavi.

Ord, I call upon thee, hafte L thee unto me: and confider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense: and let the lifting up of my hands be an evening facrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

A O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, left I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in flony places: that they may hear my words, for they are fweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee. O'Lord God: in thee is my truft, O cast not out my foul.

10 Keep me from the inare that they have laid for me: and from the traps of the wicked doers.

II Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

PSALM CXLII.

Voce mea ad Dominum.

CRIED unto the Lord with my voice: yea, even unto the Lord did I make my fupplication.

2. I poured out my complaints before him: and shewed him of

my trouble.

3 When my spirit was in heavinels, thou knewest my path: in the way wherein I walked have they privily laid a fnare for me.

4 I looked alto upon my right hand: and faw there was no man

that would know me.

5 I had no place to flee unto: and no man cared for my foul.

6 I cried unto thee, O Lord, and faid: Thou art my hope and my portion in the land of the living.

7 Confider my complaint: for I-

am brought very low.

8 O'deliver me from my perfecutors: for they are too strong for

9 Bring my foul out of prifon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous refort unto my company.

PSALM CXLIII.

Domine, exaudi.

TEar my prayer, O Lord, and Confider my defire : hearken

ge

ca

m

ha

for

hir

do

and

tair

tear

row

unto me for thy truth and righteoufnefs' fake.

2 And enter not into judgment with thy servant: for in thy fight shall no man living be justified.

3 For the enemy hath perfecuted my foul, he hath fmitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within

me is defolate.

5 Yet do I remember the time path, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my foul gaspeth unto thee,

as a thirsty land.

7 Hear me, O Lord, and that foon, for my fpirit waxeth faint: hide not thy face from me, left

I be like unto them that go down

into the pit.

8 O let me hear thy lovingkindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I list up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee

to hide me.

To Teach me to do the thing that pleafeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's fake: and for thy righteoufness' fake bring my foul

out of trouble;

12 And of thy goodness flay mine enemies: and destroy all them that vex my foul; for I am thy servant.

MORNING PRAYER.

PSALM CXLIV.

Benedictus Dominus.

BLESSED be the Lord my firength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortres, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the fon of man, that thou so regardest him!

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and some down: touch the mountains, and they shall smoke.

6 Cast forth thy lightnings and tear them: shoot out thine arrows and confume them. 7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity; and their right hand is a

right hand of wickedness.

9 I will fing a new fong unto thee, O God: and fing praises unto thee upon a ten-stringed lute.

io Thou haft given victory unto kings: and haft delivered Davidthy fervant from the peril of the fword.

ri Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

as the young plants: and that our daughters may be as the polished

corners of the temple.

13 That our garners may be full and plenteous with all manner

of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be firring to labour, that there be no decay: no leading into captivity, and no complaining in our fireets.

15 Happy are the people that are in fuch a case: yea, bleffed are the people who have the Lord for their God.

PSALM CXLV.

Exaltabo te. Deus.

I Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praifed: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-fuffering, and of great goodness.

o The Lord is lowing unto every man: and his mercy is over all his works.

Lord: and thy faints give thanks unto thee.

ri They flew the glory of thy lingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlafting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all fuch as fall: and lifteth up all those

that are down.

thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand; and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is night unto all them that call upon him: yea, all fuch as call upon him faithfully.

19 He will fulfil the defire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preferveth all them that love him: but feattereth a-

broad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all slesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI.

Lauda, anima mea.

PRaise the Lord, Omysoul; while I live will I praise the Lord; yea, as long as I have any being I will sing praises unto my God.

2 Oputnot your trust in princes, nor in any child of mam: for there

is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Bleffed is hether hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the fea, and all that therein is: who keepeth his promife for ever;

6. Who helpeth them to right that fuffer wrong: who feedeth the hungry.

7 The

(

t

t

The xxx. Day. PSALMS. The xxx. Day.

7 The Lord loofeth men out of prison: the Lord giveth light to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lordcareth for the ftran-

gers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, fhall be King for everymore: and throughout all generations.

EVENING PRAYER.

PSALM CXLVII.

Laudate Dominum.

PRAISE the Lord; for it is a good thing to fing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerufalem: and gather together the

outcasts of Ilrael.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the ftars: and calleth them all by

their names.

e

ig

S.

re

an

to

its

od

sle

th,

ho

ght

eth

The

5 Great is our Lord, and great is his power: yea, and his wildom is infinite.

6 The Lord fetteth up the meck: and bringeth the ungodly

down to the ground.

7 O fing unto the Lord with thankfgiving: fing praifes upon

the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the young ra-

vens that call upon him.

To He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

II But the Lord's delight is in them that fear him: and put their trust in his mercy. 12 Praise the Lord, O Jerusalem: praise thy God, O Sion;

13 For he hath made fast the bars of thy gates: and hath blessfed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the

flour of wheat.

15 He fendeth forth his commandment upon earth: and his word runneth very fwiftly.

16. He giveth fnow like wool: and feattereth the hoar-frost like

aftes.

17 He cafteth forth his ice like morfels: who is able to abide his froft?

18 He fendeth out his word and melteth them: he bloweth with his wind and the waters flow.

19 He shewesh his word unto Jacob: his statutes and ordinan-

ces unto Ifrael.

20 He hath not dealt fo with any nation: neither have the heathen knowledge of his laws.

PSALM CXLVIII

Laudate Dominum.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye Angels of his: praise him, all his host.

3 Praise him, Sun and Moon: praise him, all ye Stars and Light.

4 Praise him, all ye Heavens: and ye Waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word,

and

and they were made: he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth:

ye dragons, and all deeps;

8 Fire and hail, fnow and vapours: wind and storm fulfilling his word;

9 Mountains, and all hills: fruitful trees, and all cedars;

10 Beafts, and all cattle: worms,

and feathered fowls;

11 Kings of the earth, and all people: princes, and all judges of

the world;

12 Young men and maidens, old men and children, praife the name of the Lord: for his Name only is excellent, and his praife above heaven and earth.

13 He shall exalt the horn of his people; all his faints shall praise him: even the children of Israel, even the people that serveth him.

PSALM CXLIX.

Cantate Domino.

O sing unto the Lord a new fong: let the congregation of faints praise him.

2 Let Ifrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them fing praises unto him with tabret and harp. 4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the faints be joyful with glory: let them rejoice in their

beds.

6 Let the praises of God be in their mouth: and a two-edged fword in their hands;

7 To be avenged of the heathen: and to rebuke the

people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his faints.

PSALM CL.

Laudate Dominum.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excel-

lent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the

ftrings and pipe.

5 Praise him upon the welltuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

The End of the PSALMS.

The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's Navy every Day.

ETERNAL Lord God, who alone spreadest out the heavens, and ruleft the raging of the fea; who halt compafied the waters with bounds until day and night come to an end; Be pleafed to receive into thy almighty and most gracious protection the perfons of us thy fervants, and the fleet in which we ferve. Preferve us from the dangers of the lea, and from the violence of the enemy, that we may be a fafeguard unto our most gracious fovereign Lord King GEORGE, and his kingdoms, and a fecurity for fuch as pals on the leas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in fafety to enjoy the bleffings of the land, with the fruits of our labours; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jetus Christ our Lord. Amen.

t

of

e

ls

e

n

th

The Collect.

PRevent us, O Lord, in all our doings with thy most gracious savour, and further us with thy continual help; that in all our worksbegun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, thro' Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who

stillest the rage thereof; We thy creatures, but miferable finners, do in this our great diffress cry unto thee for help: Save, Lord, or elfe we perifh. We confeis, when we have been fafe, and feen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments; but now we fee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledg. ing thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' fake in Jefus Christ thy Son our Lord. Amen.

¶ Or this:

Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we befeech thee, and hear us, calling out of the depth of mifery, and out of the jaws of this death, which is ready now to fwallow us up: Save, Lord, or elfe we perish. The living, the living shall praise thee. Ofendthy word of command to rebake the raging winds and the roaring lea; that we, being delivered from this diffress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and fave as, for the infinite merits of our bleffed Saviour thy Son, our Lord Jesus Christ. Amen.

The Prayer to be faid before a fight at Sea against any enemy.

O Most powerful and glorious Lord God, the Lord of hosts,

that rulest and commandest all things; Thou fittest in the throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir upthystrength, OLord, and come and help us; for thou givest not alway the battle to the ftrong, but canft fave by many or by few. O let not our fins now cry against us for vengeance, but hear us thy poor fervants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou artour Saviour and mighty Deliverer, thro' Jefus Christ our Lord. Amen.

Short Prayers for fingle Perfons, that cannot meet to join in Prayer with others, by reason of the fight or storm.

General Prayers.

L ORD, be merciful to us finners, and fave us for thy mercies fake.

Thou art the great God that haft made and rulest all things; O deliver us for thy Name's sake.

Thou art the great God to be feared above all; O fave us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful; Odefendour cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that slee unto thee; O save us from the violence of the Enemy.

O Lord of hofts, fight for us;

O fuffer us not to fink under the weight of our fins, or the violence of the Enemy. O Lord, arife, help us, and deliver us, for thy Name's fake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea; hear, hear us, and save us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

11

m

fu

th

th

th

he

dr

lar

the

rej

eve

an

no

ane

to

and

O Lord, hear us. O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, fave us now and evermore. Amen.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. Andforgive us our trespasses, Aswe forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his Gonscience shall accuse him; saying as followeth:

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, which we from time to time most grievously

voullyhave committed, Bythought word, and deed, Against thy Divine Majefty, Provoking most justly thy wrath and indignation against us. We do earneftly repent, And are heartily forry for these our misdoings: The remembrance of them is grievous unto us: The burden of them is intolerable. Have mercy uponus, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's fake, forgive us all that is past: And grant that we may ever hereafter ferve and please thee in newness of life, To the honour and glory of thy Name, Through Jefus Chrift our Lord. Amen.

Then shall the Priest, if there be any in the ship, pronounce this Absolution.

A Limighty God, our heavenly Father, who of his great mercy hath promifed for giveness of sins to all them, which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins; confirm and strengthen you in all goodness; and bring you to everlasting life, thro' Jesus Christ our Lord. Amen.

THANKSGIVING after a Storm.

Pfaln. lxvi. Jubilate Deo.

BE joyful in God, all ye lands: fing praifes unto the honour of his Name, make his praife to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doings toward the children of men!

He turned the fea into dry land: fo that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and fuch as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our foul in life; and fuffereth not our feet to flip.

For thou, O God, hast proved

us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou fuffered men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burntfacrifices with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

I called unto him with my mouth: and gave him praises with my tongue.

If Iincline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and confidered the voice of my prayer.

Praifed be God, who hath not cast out my prayer: not turned his mercy from me.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Pfal. cvii. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redcemed: and delivered from the hand of the ene-

my;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went aftray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their foul

fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diffress.

He led them forth by the right way: that they might go to the

city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he fatisfieth the empty foul: and filleth the hungry foul with

goodness.

Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help

them.

So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

For he brought them out of darknefs, and out of the fhad ow of death: and brake their bond in funder.

11

et

th

pr

ar

de

in

ar

el

th

ne

fpi

gr

an

th

etl

nif

tro

evi

an

W3

mi

ho.

of

thi

flai

Lo

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of

iron in funder.

Foolish men are plagued for their offence: and because of their wickedness.

Their foul abhorred all manner of meat: and they were even hard

at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

He fent his word and healed them: and they were faved from

their destruction.

O that men would therefore praife the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladnefs!

They that go down to the featin fhips: and occupy their business in great waters;

These men see the works of the Lord: and his wondersin the deep.

For at his word the stormy wind arifeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deepstheir foul melteth away because of the trouble.

They reel to and fro, and fragger like a drunken man: and are

at their wits' end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diffress.

For he maketh the ftorm to cease: so that the waves thereof are still.

Then

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders;

Who turneth the floods into a wilderness: and drieth up the water-springs!

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wildernefs a ftanding water: and waterfprings of a dry ground.

And there he fetteth the hungry: that they may build them a city to dwell in;

That they may fow their land, and plant vineyards: to yield them fruits of increase.

He bleffeth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minifhed, and brought low: through oppression, through any plague or trouble:

Though he fuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of milery: and maketh him house-holds like a flock of sheep.

The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wife will ponder these things: and they shall understand the loving-kindness of the Lord.

Glory be to the Father, &c. As it was in the beginning, &c.

Collects of Thanksgiving.

Most bleffed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou haft made and preferved, holding our fouls in life, and now refcuing us out of the jaws of death, humbly prefent ourselves again before thy divine Majesty, to offer a facrifice of praise and thankfgiving, for that thou heardest us when we called in our trouble, and didft not cast out our prayer which we made before thee in our great diffres: even when we gave all for loft, our thip, our goods, our lives, then didft thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in fafety, do give all praise and glory to thy holy Name, through Jelus Christ our Lord. Amen.

Or this:

Most mighty and gracious good God, thy mercy is over all thyworks, but in special manner hath been extended towards us. whom thou haft fo powerfully and wonderfully defended. Thouhaft fhewed usterrible things, and wonders in the deep, that we might fee how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou haft shewed us, how both winds and feas obey thy command, that we may learn, even from them. hereafter to obey thy voice, and to do thy will. We therefore blefs and glorify thy Name for this thy mercy in faving us, when we were ready to perish. And we befeech thee, make us as truly fenfible now of thy mercy, as we were then of the danger; and give us lear's always ready to express our thankfulnels, not only by words, but alto by our lives, in being more be-

dient

dient to thy holy commandments. Continue, we befeech thee, this thy goodness to us, that we, whom thou haft faved, may ferve thee in holiness and righteoutness all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dangerous tempest.

Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for

ever.

Great is the Lord, and greatly to be raised; let the redeemed of the Lord fay fo: whom he hath delivered from the mercileis rage of the fea.

The Lord is gracious, and full of compation: flow to anger, and

of great mercy.

He hath not dealt with us according to our fins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: fo great hath been his

mercy towards us.

Wefound trouble and heavines: we were even at death's door.

The waters of the fea had wellnigh covered us: the proud waters had well-nigh gone over our foul.

The fea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our foul melted within us, because of trouble.

Then cried we unto thee, () Lord: and thou didft deliver us out of our diffress.

f

h

h

u

tl

ba

th

th

no

1

fo

thi

101

of.

ve

Lo

for

(w)

dea

Bleffed be thy Name, who didft not despite the prayer of thy fervants: but didft hear our cry,

and haft faved us.

Thou didft fend forth thy commandment: and the windy ftorm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and flill doeth, for the children of men!

Praifed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God, of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, haft made us glad thro' the operation of thy hands: and we will triumph in thy praife.

Bleffed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleffed be the Name of his Majefty for ever: and let every one of us lay, Amen, Amen.

Glory be to the Father, &c. As it was in the beginning, &a

2 Cor. xiii. 14. THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghoft, be with us all evermore. Amen.

After Victory, or Deliverance from an Enemy.

A Pfalm or Hymn of Praise and Thanksgiving after Victory.

F the Lord had not been on our fide, now may we fay: if the Lord himself had not been on our fide, when men role up against 113 5

They had fwallowed us up quick: when they were fo wrathfully displeased at us.

Yea, the watershaddrowned us, and the ftream had gone over our

foul.

foul: the deep waters of the proud had gone over our foul.

But praifed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a migh-

ty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of

battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name

be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help ftandeth in the name of the Lord: who hath made hea-

ven and earth.

Bleffed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, &c. Asit was in the beginning, &c.

¶ After this Hymn may be fung the Te Deum.

Then this Collect.

Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand: We blefs and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we befeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gofpel, the honour of our Sovereign. and, as much as in us lieth, to the good of all mankind And, we befeech thee, give us fuch a fenfe of this great mercy as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, thro' Jefus Christ our Lord; to whom with thee, and the holy Spirit, as for all thy mercies, fo in particular, for this victory and deliverance, be all glory and honour, world without end. Amen.

2 Cor. XIII. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the sellowship of the Holy Ghost, be with us all evermore. Anen.

At the Burial of their DEAD at Sea.

The Office in the Common Prayer Book may be used; only instead of these words, [We therefore commit his body to the Ground, Earth to Earth, &c.] say,

W E therefore commit his Body to the deep, to be turnedinto corruption, looking for the refurrection of the Body, (when the Sea shall give up her dead), and the life of the world to come, thro' our Lord Jesus Christ, who at his coming that change our vile Body, that it may be his his glorious Bo by, according to the mighty working, whereby he is able to subdue all things to himself.

- A Form of PRAYER with THANKSGIVING, to be used yearly upon the Fifth Day of NOVEMBER, for the happy Deliverance of King James the First, and the Three Estates of ENGLAND, from he most traiterors and bloody-intended Massicre by GUN-POWDER: And also for the happy Arrival of His Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.
- The Minister of every Parish shall give awarning to his Parishioners publickly in the Church, at Morning Prayer, the Sunday before, for the due observation of the said day. And after Morning Prayer, or Preaching, upon the said fifth day of NOVEMBER, shall read publickly, distinctly, and plainly, the Ast of Parliament, made in the third year of King James the First, for the observation of it.
- The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.
- ¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.
 - Morning Prayer shall begin with these Sentences.

HE Lord is full of compaffion and mercy; long-fuffering, and of great goodnefs. P/al. ciii. 8.

He will not alway be chiding: neither keepeth he his anger for

ever. Ver. 9.

He hath not dealt with us after our fins: nor reward d us according to our wickednesses. Ver. 10.

Instead of Venite, exultemus, shall this Hyran following be used, one werse by the Priest, and another by the Clerk and People.

O for he is gracious: and his mercy endureth for ever. Pfal. cvii. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. Ps. cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. Ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul. Pfal. xxxv. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit hefore me, and are fallen into the midst of it themselves. Psal. lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Pfal.* cxlvii. 5.

The Lord fetteth up the meek: and bringeth the ungodly down to

the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the fon of man whom thou madest so strong for thine own felf. Pfal. lxxx. 17.

And so will not we go back from

thee:

thee: O let us live, and we shall call upon thy Name. Ver. 18.
Glory be to the Father, &c.
As it was in the beginning, &c.

Proper Pfalms, lxiv, cxxiv, cxxv.

¶ Proper Lessons.
The First, 2 Sam. xxii.
Te Deum.

The Second, Acts xxiii. Jubilate.

In the Suffrages after the Creed, thefe shart be inserted, and used for the King.

Priest. O Lord, fave the King; People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

Inflead of the first Collect at Morning Prayer, Shall these two be used.

A Lmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of Eng-LAND, then affembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a

most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence, delivered us: And thereforenot unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and giory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Ccept alfo, most gracious God, of our unfeigued thanks, for filling our hearts again with joy and gladness, after the time that thou hadft afflicted us, and putting a new fong into our mouths, by bringing his Majesty King WILLIAM upon this Day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary Power. We adore the wifdomand justice of thy providence, which fo timely interposed in our extreme danger, and disappointed all the defigns of our enemies. We befeech thee, give us fuch a lively and lafting fente of what thou didft then, and haft fince that time done for us, that we may not grow fecure and careless in our obedience. by prefuming upon thy great and undeferved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haft in a marvellous manner preferved to us. Let truth and juffice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, fo flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the fake of our bleffed Lord and Savi-Amen. our.

N 3

1 In

In the end of the Litany, (which shall always this day be used,) after the Collect, [We humbly befeech thee, O Father, &c.] shall this be said which followeth.

A Lmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by difcovering and confounding their horrible and wicked enterprize, plotted and intended this day to have been executed against the King, and the whole State of ENGLAND, for the subversion of the Government and Religion eftabliffied among us; and didft likewifeuponthisdaywonderfullyconduct thy fervant King WILLIAM, and bring him fafely into Exc-LAND, to preferve us from the attempts of our enemies to bereave us of our Religion and Laws; We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not confumed; for our finshave cried to heaven against us, and our iniquities jufly called for vengeance upon us. But thou hast not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we descrived, to be a prey to our enemies; but haft in mercy delivered us front their malice, and preferved us from death and destruction. Let the consideration of this thy repeated goodnefs, O Lord, work in us true repentance, that iniquity may not be our ruin: And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy fayour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's fake Jefus Christ, our only Mediator and Advocate. Amen.

¶ Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following.

Lord, who didft this day difcover the fnares of death that were laid for us, and didft wonderfully deliver us from the fame; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counfels, abate their pride, affwage their malice, and confound their devices. Strengthen the hands of our graclous Sovereign King GEORGE, and all that are put in authority under him, with judgment and juffice, to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign and his Realms, being preferved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly ferve thee, and give thee thanks in thy holy Congregation, through Jefus Christ our Lord. Amen.

In the Communion Service, infleed of the Collect for the Day shall this aubich followeth be used.

E Ternal God, and our most mighty Protector, we thy unworthy servants do humbly prefent ourselves before thy Majesty, acknowledging thy power, wisdom and goodness, in preserving the King, and the Three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful

thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We blefs thee for giving his late Majesty King WILLIAM a fate arrival here, and for making all opposition fall before him, till he became our King and Governor. We befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all Treasons and Confpiracies: Preferve him in thy faith, fear, and love; profper his reign with long happiness here on earth; and crown him with everlafting glory hereafter, through Jefus Christ our only Saviour and Redeemer. Amen.

The Epifle. Rom. xiii. r.

Et every foul be subject unto the higher powers. there is no power but of God: the powers that be are ordained of God. Wholoever therefore refifteth the power refifteth the ordinance of God; and they that refift shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minifter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' fake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all

their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gofpel. St. Luke ix. 51.

Nd it came to pass, when the A time was come that he should be received up, he fledfaftly fet his face to go to Jerufalem, and fent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerufalem. And when his disciples, James and John, faw this, they faid, Lord, wilt thou that we command fire to come downfrom heaven, and confume them, even as Elias did? But he turned, and rebuked them, and faid, Ye know not what manner of spirit ye are of. For the Son of man is not come to deftroy men's lives, but to fave them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebellion.

This Sentence is to be read at the Offertory.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. St. Matth. vii. 12.

After the Prayer for the Church militant this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who, on this day, didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspira-

In the end of the Litany, (which fhall always this day be used,) after the Collect, [We humbly befeech thee, O Father, &c.] shall this be said which followeth.

Lmighty God and heavenly A Enther, who of thy gracious providence, and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted and intended this day to have been executed against the King, and the whole State of ENGLAND, for the subversion of the Government and Religion eftablished among us; and didst likewifeuponthisdaywonderfullyconduct thy fervant King WILLIAM, and bring him fafely into Exc-LAND, to preferve us from the attempts of our enemies to bereave us of our Religion and Laws; We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not confumed; for our finshave cried to heaven against us, and our iniquities jufly called for vengeance upon us. But thou haft not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we deferved, to be a prey to our enemies; but haft in mercy delivered us from their malice, and preferved us from death and destruction. Let the consideration of this thy repeated goodnefs, O Lord, work in us true repentance, that iniquity may not be our ruin: And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy fayour, with the light of thy Gospel. to us and our posterity for evermore; and that for thy dear Son's fake Jefus Christ, our only Mediator and Advocate. Amen.

Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following.

O Lord, who didft this day difcover the mares of death that were laid for us, and didft wonderfully deliver us from the fame; Be thou still our mighty Protector, and featter our enemies that delight in blood: Infatuate and defeat their counfels, abate their pride, affwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign and his Realms, being preferved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly ferve thee, and give thee thanks in thy holy Congregation, through Jefus Christ our Lord. Amen.

In the Communion Service, inflead of the Collect for the Day shall this aubich followeth be used.

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly prefent ourselves before thy Majesty, acknowledging thy power, wisdom and goodness, in preserving the King, and the Three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful

thankful for this, and for all other thy great mercies towards us: particularly for making this day again memorable, by a fresh instance of thy loving kindness towards us. Weblefs thee for giving his late Majesty King WILLIAM a fate arrival here, and for making all opposition fall before him, till he became our King and Governor. We befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all Treatons and Conspiracies: Preserve him in thy faith, fear, and love; prosper his reign with long happiness here on earth; and crown him with everlafting glory hereafter, through Jefus Christ our only Saviour and Redeemer. Amen.

The Epifle. Rom. xiii. I.

Et every soul be subject un-L to the higher powers. For there is no power but of God: the powers that be are ordained of God. Wholoever therefore refifteth the power refifteth the ordinance of God; and they that refift shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minifter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all

their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gofpel. St. Luke ix. 51.

Nd it came to pass, when the Latime was come that he should be received up, he fledfaftly fet his face to go to Jerufalem, and fent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerufalem. And when his disciples, James and John, faw this, they faid, Lord, wilt thou that we command fire to come downfrom heaven, and confume them, even as Elias did? But he turned, and rebuked them, and faid, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to fave them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebellion.

This Sentence is to be read at the Offertory.

Whatfoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. St. Matth. vii. 12.

After the Prayer for the Church militant this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who, on this day, didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspira-

tors; and on this day also didst begin to give us a mighty Deliverance from the open tyranny and oppression of the tame cruel and blood-thirsty enemies; We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray that the devout sense of this thy

repeated mercy may renew and increase in us a spirit-of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of servent zeal for our holy Religion, which thou hast so wonderfully rescued, and established a Blessing to us and our posterity. And this we beg for Jesus Christ his sake. Amen.

27

A Form of PRAYER with FASTING, to be used yearly upon the 30 h of January, being the day of the Martyrdom of the blessed King CHARLES the First, to implore the mercy of God, that neither the guilt of that facred ard innocent blood, nor those other fins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereaster be visited upon us, or our posterity.

If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lord's Day next before the day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

The Service of the day shall be the same with the usual Office for Holy days in all things; except where it is in this Office other wife appointed.

Order for MORNING PRAYER.

He that ministereth Shall begin with one or more of these Sentences.

To the Lord our God belong mercies and forgivenedes, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he fet before us. Dan. ix. 9, 10.

Correct us, O Lord, but with judgment; not in the anger: left thou bring us to nothing.

Forter not into judgment with thy fervants, O Lord: for in thy fight shall no man living be justified. Pfalm cxliii. 2. Instead of Venite, exultemus, the Hymn following shall be faid or fung; one verse by the Priest, another by the Clerk and People.

R Ighteous art thou, O Lord: and just are thy judgments.

Psal. cxix. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless our feet were almost gone: our treadings had well nigh slipt. Pfal. lxxiii. 2.

For why? we were grieved at the wicked;

wicked: we did also see the ungodly in such prosperity. Pfal. Ixxiii. 3.

The people flood up, and the rulers took counfel together: against the Lord, and against his Anointed. Pfal. ii. 2.

They cast their heads together with one consent: and were confederate against him. Pfal. lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. P/al. xxxi. 15.

They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. Plal.

Yea, his own familiar friends, whom he trusted: they that ate of his bread laid great wait for him. Pial xli. 9.

They rewarded him evil for good: to the great discomfort of his soul. Plal. XXXV. 12.

They took their counfel together, faying, God hath forfaken him: perfecute him, and take him, for there is none to deliver him.

Pfal. 1xxi. 9.
The breath of our nostrils, the Anointed of the Lord, was taken in their pits: of whom we faid, Under his shadow we shall be safe. Lam.

The adversary and the enemy entered into the gates of Jerusalem: faying, When shall he die, and his name perish? Ver. 12. Psal. xli. 5.

Let the fentence of guiltiness proceed against him: and now that he lieth, let him rife up no more. Ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Psal. xxxv. 11.

For the fins of the people, and the iniquities of the priests: they shed

the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my foul, come not thou into their fecret; unto their affembly, mine honour, be not thou united: for in their anger they flew a man, Gen. xlix. 6.

Even the man of thy right hand? the fon of man, whom thou hadft made fo strong for thine own felf. Plal. lxxx. 17.

In the fight of the unwife he feemed to die: and his departure was taken for mifery. Wifd.

They fools counted his life madness, and his end to be without honour: but he is in peace. Wifd. v. 4. & iii. 3.

For tho' he was punished in the fight of men: yet was his hope full of immortality. Wifd. iii. 4.

How is he numbered with the children of God: and his lot is among the faints! Wifd. v. 5.

But, O Lord God, to whom

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal. xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. xxi 8.

O shut not up our souls with finners: nor our lives with the bloodthirsty. Pfal. xxvi. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of ourfalvation: and our tongues shall sing of thy righteousness. Pfal, li. 14.

For thou art the God that halt no preasure in wickedness: neither shall any evil dwell with thee. Plal. v. 4.

Thou wilt destroy them that speak leasing: the Lord abbors both the blood-thirsty and deceitful man. Ver. 6.

O how fuddenly do they con-N s fume:

fume: perifh, and come to a fearful end! Pfal. lxxiii. 18.

Yea, even like as a dream, when one awaketh: fo didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints. Rev. xv. 3.

Righteous art thou, O Lord: and just are thy judgments. Piel. cxix.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Proper Pfalms ix, x, xi.
¶ Proper Lessons.
The First, 2 Sam. i.
The Second, St. Matth. xxvii.

Instead of the first Collect at Morning Prayer, shall these two which next follow be used.

Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King CHARLES the First to be (as this day) taken away by the hands of cruel and bloody men: We, thy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this Nation which brought down this heavy judgment upon us. But, O gracious God, when thou makeft inquifition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people whom thou hast redeemed, and

be not angry with us for ever; but pardon us for thy mercies' fake, through the merits of thy Son Jefus Christ our Lord. Amen.

D Leffed Lord, in whose fight the D death of thy faints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled to cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek fuffering of all barbarous indignities, and at last relisting unto blood; and even then, according to the fame pattern, praying for Lis murderers. Let his memory, O Lord, be ever bleffed among us; that we may follow the example of his courage and conftancy, his meekness, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our fins; and all for Jefus Christ his fake, our only Mediator and Advocate. Amen.

In the end of the Litany, (which shall always on this day be used,) immediately after the Collect, [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

O Lord, we befeech thee, mercifully hear our prayers, and fpare all those who confess their fins unto thee; that they whose consciences by fin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully

forgive

forgive us our trespasses; receive and comfort us who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou haft redeemed; enter not into judgment with thy fervants, who are vile earth and miferable finners; but fo turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and fo make halte to help us in this world, that we may ever live with thee in the world to come, thro' Jefus Christ our Lord. Amen.

URN thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying: For thou art a merciful God, full of compassion, longfuffering, and of great pity: Thou sparest, when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Thro' the merits and mediation of thy bleffed Son Jefus Christ our Lord. Amen.

In the Communion Service, after the Prayer for the King, [Almighty God, whose kingdom is everlalting, &c.] instead of the Collect for the day, shall these two be used.

O most mighty God, Se.
Blessed Lord, in whose, sight Se.
As in the Morning Prayers.

The Epistle. 1 St. Peter ii. 13.

Submit yourselves to every ordinance of man for the Lord's

fake: whether it be to the King. as supreme; or unto governors, as unto them that are fent by him for the punishment of evil-doers. and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolith men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God, Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your mafters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well. and fuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called. because Christ also suffered for us. leaving us an example, that ye should follow his steps: who did no fin, neither was guile found in his mouth.

The Gofpel. St. Matth. xxi. 33.

"Herewas a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And, when the time of the fruit drew near, he fent his fervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other fervants, more than the first : and they did unto them likewife. But last of all he fent unto them his fon, faying, They will rever

rence my fon. But when the hufbandmen faw the fon, they faid among themselves, This is the heir, come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and flew him. When the Lord therefore of the vineyard cometh, what will he do unto those huibandmen? They fay unto him, He will miferably destroy those wicked men, and will let out his vineyard unto other hufbandmen, which shall render him the fruits in their feafons.

- I After the Nicene Creed shall be read, instead of the Sermon for that day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.
- In the Offertory shall this Sentence be read.

W Hatfoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. St. Matth. vii. 12.

I After the Praver [For the whole State of Christ's Church, &c.] these two Collects following shall be used.

O Lord, our heavenly Father, who didst not punish us as our fins have deserved, but hast in the midst ofjudgment remembered mercy; We acknowledge it thine especial favour, that though, for

our many and great provocations, thou didft fuffer thine Anointed. bleffed King CHARLES the First. (as on this day) to fall into the hands of violent and blood-thirsty men, and barbaroufly to be murdered by them; yet thou didft not leave us for ever as sheep without a shepherd; but by thy gracious providence didft miraculoufly preferve the undoubted Heir of his Crowns, our then gracious Sovereign King CHARLES the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring himback, in thy good appointed time, to fit upon the throne of his Father; and, together with the Royal Family, didft reftore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; befeeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE a long and a happy reign over us: fo we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jefus Chrift our Lord and Saviour. Amen.

A Ndgrant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Pfalms.
Lxxix, xciv, lxxxv.

¶ Proper Leffons.

The First, Jer. xii. or Dan. ix. to verse 22.

The Second, Hebr. xi. verse 32. and xii. to verse 7.

Instead of the first Collect at Evening Prayer, shall these tavo which next follow be used.

Almighty Lord God, who by thy wildom not only guidest and orderest all things most fuitably to thine own Justice, but also performest thy pleafure in fuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy finful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, fons of Belial, (as on this day) to embrue their hands in the blood of thine Anointed; we having drawn down the fame upon ourfelves, by the great and long provocations of our fins against thee: For which we do therefore here humble ourselves before thee: befeeching thee to deliver this Nation from blood-guiltinefs, (that of this day especially,) and to turn from us and our posterity all those judgments which we by our fins have worthily deferved. Grant this for the all-fufficient merits of thy Son our Saviour Jelus Christ. Amen.

B Leffed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King

CHARLES the First to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon to foul an act but with horror and aftonishment; yet. do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didft fuffer them to proceed to fuch an height of violence as to kill him, and to take possession of his throne; yet didft thou in great mercy preferve his Son, whose right it was; and at length, by a wonderful providence, bring him back, and fethim thereon, to restore thy true Religion, and to fettle Peace amongst us: For these thy great mercies we glorify thy Name, through Jefus Christ our blessed Saviour Amen.

Immediately after the Collect, [Lighten our darkness, &.] fhall these three next following be used, as before, at Morning Prayer.

O Lord, we befeech thee, &c. O most mighty God, and merci-

ful Father, &c.
Turn thou us, Ogood Lord, &c.

Immediately before the Prayer of St. Chryfostom, shall this Colle&, which next followeth, be used.

A Lmighty and everlasting God, whose righteous fires is like the strong mountains, and thy judgments like the great deep; and

who

who by that barbarous murder (as on this day) committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon

ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance, unto the end; and all this for thy Son, our Lord Jesus Christ his sake; to whom, with thee and the Holy Ghost be all honour and glory, world without end, Amen.

- A Form of PRAYER with THANKSGIVING to Almighty God, for having put an End to the GREAT REBELLION, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years interruption: Which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.
- The Ast of Parliament, made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty-ninth Day of May yearly, as a day of Publick Thankf-giving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice shall be given for the due Observation of the said Day.
- The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.
- If this day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be Monday or Tuesday in Whitsun Week, or Trinity Sunday, the proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before: and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venite, exultemus, shall be constantly used.

 Morning

Morning Prayer shall begin with these Sentences.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. Dan. ix. 9, 10.

It is of the Lord's mercies that we were not confumed: because his compassions fail not. Lam.

111. 22.

Instead of Venite, exultemus, shall be faid or sung this Hymn following; one verse by the Priest, and another by the Clerk and People.

MY fong shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth, from one generation to another. Pfal. lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remem-

brance. Pfal. cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his

praise? Pfal. cvi. 2.

The works of the Lord are great: fought out of all them that have pleasure therein. Pfal. cxi. 2.

The Lord fetteth up the meek: and bringeth the ungodly down to the ground. Pfal. cxlvii. 6.

The Lord executeth righteoufnefs and judgment: for all them that are oppressed with wrong. Pfal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger

for ever. Verfe 9.

He hath not dealt with us after our fins: nor rewarded us according to our wickedness. Verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. Verse II.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. Psal. ciii. 13.

Thou, O God, hast proved us: thou also hast tried us, even as filver is tried. Pfal. lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. Verse 11.

Oh how great troubles and adverfities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Pfal.* lxxi. 18.

Thou didstremember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Pfal. exxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Pfal.

lxxxv. I.

God hath shewed us his goodness plenteously: and God hath let us see our defire upon our enemies. Psal. lix. 10.

They are brought down and fallen: but we are rifen, and stand

upright. P/al. xx. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Pial. xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. Pfal. cxv. 12.

He shall bless them that fear the Lord: both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Pfal. cvii. 21.

That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladness. Pfal. cvii. 22.

And not hide them from the children of the generations to come: but thew the honour of the Lord, his mighty and wooderful works that he hath done. Pfal. lxxviii. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their foresathers, a faithless and stubborn generation. Verses 6, 9.

Give thanks, Olirael, unto God the Lord, in the congregations: from the ground of the heart. *Pfal.* lxviii. 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. Verse 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Pfal.* vii. 9.

Let all those that seek thee be joyful and glad in thee: and let all such as love thy salvation say alway, The Lord be praised. Psal. xl. 19.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Proper Pfalms. Cxxiv, cxxvi, cxxix, cxviii.

¶ Proper Lessons.
The First, 2 Sam. xix. verse 9, or
Num. xvi.
Te Deum.

The Second, The Epifle of St. Jude. Jubilate Deo.

I The Suffrages next after the Creed

shall stand thus.

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy falva-

Prieft. O Lord, fave the King;

Answ. Who putteth his trust in thee.

P ieft. Send him help from thy holy place;

d

C

to

R

S

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answ. Let not the wicked approach to burt kim.

Priest. Endue thy ministers with righteousness:

Answ. And make thy chosen peo-

Priest. Give peace in our time,

O Lord;
Answ. Because there is none other that so beth forms.

O God.

Priest. Be unto us, O Lord, a

firong tower,

Answ. From the face of our ene-

Priest. OLord, hearour prayer; Answ. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; We yield thee praifeandthankigivingforthewonderful deliverance of thefe Kingdoms from the Great Rebellion, and all the miseries and oppressions confequent thereupon, under which they had fo long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; befeeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

O Lord God of our falvation, who haft been exceedingly gracious

gracious unto this Land; and, by thy miraculous providence, didft deliver us out of our miferable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King CHARLEsthe Second, (notwithstanding all the power and malice of his enemies: and, by placing him on the Throne of these Kingdoms, didst restore alfo unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein (as upon this day) snewed unto us, and to offer unto thee our facrifice of praise for the same; humbly befeeching thee to accept this our unfeigned though unworthy Oblation of ourselves: Vowing all holy Obedience in thought. word and work, unto thy divine Majesty; and promising all loyal and dutiful Allegiance to thine anointed Servant now fet over us, and to his Heirsafterhim: Whom we befeech thee to blefs with all increase of Grace, Honour, and Happiness in this world, and to crown him with Immortality and Glory in the world to come, for Jefus Christ his fake, our only Lord and Saviour. Amen.

In the end of the Litany, (which shall always this day be used,) after the Collect, [We humbly be seech thee, O Father, &c.] shall this be said which next followeth.

A Lmighty God, who hast in all ages shewed forth thy Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and

States, professing thy holy and eternal Truth, from the malicious Conspiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick Mercies, fo efpecially for that fignal and wonderful Deliverance, by thy wife and good Providence (as upon this day) completed and vouchfafed to our then most gracious Sovereign King CHARLES the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both. from the unnatural Rebellion, Ufurpation and Tyranny of ungodly and cruel men, and from the fad confusions and ruin thereupon enfuing. From all thefe, O gracious and merciful Lord God, not our merit, but thy mercy; not our forefight; but thy providence; not our own arm, but thy right hand, and thine arm, did refeue and de-And therefore, not unto liver us. us, O Lord, not unto us, but unto thy Name, be ascribed all honour, and glory, and praife, with most humble and hearty thanks, in all Churches of the Saints; Even fo, bleffed be the Lord our God, who alone doeth wondrous things; and bleffed be the Name of his Majefty for ever, through Jefus Christ our Lord and only Saviour. Amen.

In the Communion Service, immediately before the reading of the Epiftle, shall these two Collects he used, instead of the Collect for the King, and the Collect of the Day.

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from the Great Rebellion,

and all the Miferies and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: befeeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Lord God of our falvation, who haft been exceedingly gracious unto this Land, and by thy miraculous providence didft deliver us out of our miferable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King CHARLESthe Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore alfo unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulnefs, to acknowledge thine unspeakable goodness herein (as upon this day) shewed unto us, and to offer unto thee our facrifice of praise for the fame; humbly befeeching thee to accept this our unfeigned though unworthy Oblation of ourselves: Vowing all holy Obedience in thought, word and work, unto thy divine Majesty; and promising all loyal and dutiful Allegiance to thine anointed Servant now fet over us, and to his Heirs after him: Whom we befeech thee to bless with all increase of Grace, Honour, and Happiness in this world, and to crown him with Immortality and Glory in the world to come, for

Jefus Christ his fake, our only Lord and Saviour. Amen.

fu

Ri

in

ve

a:

31

ft

The Epistle. 1 St. Pet. ii. 11.

The Gofpel. St. Matth. xxii. 16.

In the Offertory Shall this Sentence be read.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. St. Mat, vii. 21.

I After the Prayer [For the whole State of Christ's Church militant, &c.] this Collect following shall be used.

Lmighty God and heavenly Tather, who, of thine infinite and unspeakable goodness towards us, didft, in a most extraordinary and wonderful manner, difappoint and overthrow the wicked defigns of those traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected, the utter destruction of this Church and Kingdom: As we do thisday most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchfafed to us; fo do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch difmal calamity may ever again fall upon us. Infatuate and defeat all the fecret countels of deceitful and wicked men against us; abate their pride, atfwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all

fuch workers of iniquity, as turn Religion into Rebeilion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of Salvation, and a strong tower of defence against the face of all his enemies. Clothe

3

.

.

d

ľ

t

d

1

5,

.

.

d

8

0

11

.

11

them with shame and confusion, but upon himself and his posterity let the crown for ever slourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

A Form of PRAYER with THANKSGIVING to Almighty God, to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of October; being the Day on which His Majesty began His happy Reign.

The Service shall be the same with the usual Office for Holy-days in all things; except auhere it is in this Office otherwise appointed.

If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.

Morning Prayer Shall begin with these Sentences.

Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life in all godliness and honesty; For this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us: but if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness.

I St. John i. 8, 9, Instead of Venite, exultemus, the Hymn following shall be said or fung; one werse by the Priest, and another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the world! Pfal. viii. 1.

Lord, what is man, that thou hast fuch respect unto him: or the son of man, that thou so regardest him! Pial. cxliv. 3.

The merciful and gracious Lord hath fo done his marvellous works: that they ought to be had in remembrance. *Pfal.* exi. 4.

O that men avould therefore praise the Lord for his goodness: and declare the avonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. Pfal. lxxxiv. 9.

O hold thou up his goings in thy paths: that his footsleps slip not. Pfal. xvii. 5.

Grant the King a long life; and make him glad with the joy of thy countenance. Pf. lxi. 6. and xxi. 6.

Let him dwell before thee for ever:

O prepare thy lowing Mercy and
Faithfulness

Faithfulnefs, that they may preferve him. Plat. lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. P/. lxxii.7. and cxlvii. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish Pial. cxxxii. 19.

Bieffed be the Lord God, even the God of Ifrael: which only doeth wondrous things. Pfal. lxxii. 18.

And bleffed be the Name of his Majefty for ever: and Il the earth Shadbe filled with his Majesty. Amen, Amen. Verie 19.

Glory be to the Father, &c. As it was in the beginning, &c.

Proper Pfalms are, XX, XXi, Ci. ¶ Proper Leffons.

The First, Josh. i. to ver. 10. Te Deum.

The Second, Rom. xiii. Jubilate Deo.

The Suffrages next after the Greed Shall Stand thus :

Priest. O Lord, shew thy mercy upon us;

Ant. And grant us thy falvation. Priest. O Lord, fave the King; Anf. Who putteth his trust in thee. Prieft. Send him help from thy holy place;

Answ. And evermore mightily defend bim

Priest. Let his enemies have no advantage against him;

Antw. Let not the wicked approach to burt bim.

Prieft. Endue thy ministers with

righteoulness; Answ. And make thy chosen people joyful.

Prieft. O Lord, favethy people; Aniw. And blefs thine inheritance. Prieft. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou,

Priest. Be unto us, O Lord, a ftrong tower,

Ant From the face of our enemies. Prieft. () Lord, hear our prayer; Anf. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, pull be ufed this following Collect of Thanksgiving for His Majesty's Accesfion to the Throne.

Lmighty God, whorul flover A all thekingdoms of the world, and disposest of them according to thy good pleature; We yield thee unfeigned thanks, for that thou wast pleased (as on this day) to place thy Servant, our Sovereign Lord King GEORGE, upon the Throne of these Realms. Let the wildom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days: Direct all his Counfels and Endeavours to thy Glory, and the welfare of his People; and give us grace to obey him cheerfully and willingly for Conscience' fake, that neither our finful paffions, nor our private interests, may disappoint his Cares for the Publick Good: I et him always poffers the hearts of his People, that they may never be wanting in Honour to his Perfon, and dutiful Submission to his Authority: Let his reign be long and profperous, and crown him with Immortality in the life to come, thro' Jefus Chrift our Lord.

In the end of the Litany, (aubich Shall always be used upon this dav.) after the Collett, We humbly befeech thee, O Father, Ea] Ib ill the following Prayer for the King and Royal Family be used.

Lord our God, who upholdest and governest all things in heaven heav hun Tha Lor fet (

A

vide get Qu Hig and all,

pro ed fav in an up

> K an Sa th E

A

heaven and earth, receive our humble Prayers, with our hearty Thankigivings, for our Sowereign Lord GEORGE, (as on this day,) fet over us by thy Grac and rovidence to be our King, and fo together with himblefs our gracious Queen CHARLOTTE, His Royal Highness George Prince of Wales, and all the Royal Family; that they all, ever trufting in thy goodnets, protecte bythy power, a dcrowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlafting life and glory in the Kingdom of Heaven, by the merits and a ediation of Christ Jesus our Saviour who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

4

r

0

e

1

e

re

1

.

.

S

y

-

Y

r

e

]

Then shall follow this Collect for Cod's Protection of the King a-

gainst all bis Enemies.

M Oft gracious God, who haft fee thy Servant GEORGE our King upon the throne of his Ancestors; We most humbly befeech thee to protect him on the fame, from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the infurrection of wicked doers: Do thou weaken the hands, blaft the defigns, and defeat the enterprizes of all his Enemies, that no fecret confpiracies nor open violences may disquiet his Reign; but that, being fafely kept under the thadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Defender, and mighty Deliverer in all difficulties and adverfities, thro' Jesus Christ our Lord. Amen.

- ¶ Then the Prayer for the High Court of Parliament (if fitting.)
- In the Communion Service, immediately before the reading of the Lp st e, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as Supreme Governor of this Church.

Dieffed Lord, who haft called D Christian Princes to the detence of thy Faith, and hast made it their duty to promote the fpiritual welfare, together with the temporal interest of their People; Weacknowledge, with humble and thankful hearts, thy great goodnels to us, in fetting thy Servant, our most gracious King, over this Church and Nation; Give him, we befrech thee, all those heavenly Graces that are requifite for fo high a Trust; Let the work of thee his God prosper in his hand; Let his eyes behold the fuccess of his defigns for the fervice of thy true Religion established among us; And make him a bleffed inftrument of protecting and advancing thy truth wherever it is perfecuted and oppreffed; Let Hypocrify and Profanenefs, Superflition and Idolatry, fly before his face; Let not Herefies and false Doctrines disturb the peace of the Church, nor Schisms and caufeles Divisions weaken it: but grant us to be of one heart and one mind in ferving thee our God, and obeying him according to thy will: And that these Blessings may be continued to afterages, let there never be one wanting in his House to succeed him in the Government of these Kingdoms, that our pofferity may fee his Children's Children, and Peace upon Ifrael. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever,

and will always be shewing forth thy praise from generation to generation. Amen.

The Epifle. I St. Peter ii. 11. Early beloved, I befeech you, D as strangers and pilgrims, abftain from fleshly lufts, which war against the foul; Having your conversation honest among the Gentiles, that whereas they ipeak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the Submit yourday of vifitation. felves to every ordinance of man for the Lord's fake: whether it be to the King, as supreme; or unto governors, as unto them that are ient by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to filence the ignorance of foolith men: As free, and not uling your liberty for a cloak of maliciouiness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gofpel. St. Matth. xxii. 16.

Ndtheyfent out untohim their A disciples, with the Herodians, faying, Mafter, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardeft not the person of men: Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he faith unto them, Whose is this image and superscription? They fay unto him, Cefar's. Then faith he unto them, Render therefore unto Cefar the things which are Cefar's, and unto God the things that are God's. When they had heard these words they marvelled, and left him, and went their way. A

wh

ou

thy

111

for

to

N

Lo

ne

igh

th

in

fc

P

th

it

0

After the Nicene Creed shall follow the Sermon.

In the Offertory shall this Sentence be read.

LET your light fo fhine before men, that they may fee your good works, and glorify your Father which is in heaven. St. Mat, v. 16.

I After the Prayer [For the whole State of Christ's Church, Sc.] these Collects following shall be used.

A Prayer for Unity.

God, the Father of our Lord Jefus Chrift, our only Saviour, the Prince of Peace; Give us grace feriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatfoever elfe may hinder us from godly union and concord; That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of usall; fowermay henceforth be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity; and may with one mind, and one mouth glorify thee, through Jefus Christ our Lord. Amen.

CRANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

GRANT, we befeech thee, Almighty God, that the words which

which we have heard this day with our outward ears, may, through thy grace, be fo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wifdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things which

for our unworthiness we dare not, and for our blindness we cannot ask, vouchfafe to give us, for the worthiness of thy Son Jetus Christ our Lord. Amen.

ThepeaceofGod, which paffeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GEORGE R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly, on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of Our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's, the Seventh Day of October, 1761, in the first year of Our Reign.

By His Majesty's Command,

BUTE.

I. Of Faith in the Holy Trivity.

THERE is but one living and true God, everlafting, without body, parts, or paffions; of infinite power, wifdom and goodness, the maker and preserver of all things both visible and invisible: And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very man.

THE Son, which is the Word I of the Father, begotten from everlafting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the bleffed Virgin, of her fubstance: fo that two whole and perfect natures, that is to fay, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Chrift, very God and very Man; who truly fuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual fins of men.

III. Of the going down of Christ into Hell.

A S Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV. Of the Refurrection of Christ.

CHrist did truly rise again from death, and took again his body, with sless, bones, and all

things appertaining to the perfection of man's nature, wherewith he afcended into Heaven, and there fitteth, until he return to judge all men at the last day.

V. Of the Holy Ghoft,

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation: fo that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose Authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The 1 Book of Samuel,
The 2 Book of Samuel,
The 1 Book of Kings,
The 1 Book of Chronicles,
The 2 Book of Chronicles,
The 2 Book of Chronicles,
The 1 Book of Efdras,

b

f

tl

The 2 Book of Esdras,
The Book of Hester,
The Book of Job,
The Pfalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as Hierome faith) the Church doth read for example of life, and inftruction of manners; but yet doth it not apply them to establish any Doctrine; such are these following,

The 3 Book of Efdras,
The 4 Book of Efdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees,

All the Books of the New Teframent, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which seign that the old Fathers did look only for transitory promises. Although the Lawgiven from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts there-

of ought of necessity to be received in any Commonwealth: yet, notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Three Creeds.

The three Creeds, Nice Creed,
Athanafius's Creed, and that
which is commonly called the
Apofles' Creed, ought thoroughly
to be received and believed: for
they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-fin. Riginal Sinflandeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original Righteoufness, and is of his own Nature inclined to evil, fo that the flesh lusteth always contrary to the spirit; and therefore in every person, born into this world, it descreeth God's wrath and damnation. And this infection of nature doth remain. yea, in them that are regenerated, whereby the luft of the flesh, called in Greek, phronema farkos, which fome do expound the wifdom, fome fenfuality, fome the affection, some the defire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and luft hath of itself the nature of fin.

X. Of Free Will.

THE condition of man after the fall of Adam is fuch, that he cannot turn and prepare himfelf, by his own natural strength and ogood

good works, to faith, and calling upon God: wherefore we have no power to do good works pleatant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us; when we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jefus Christ by faith, and not for our own works or defervings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

A LBEIT that good Works, which are the fruits of faith, and follow after justification, cannot put away our fins, and endure the feverity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

Worksdone before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Ohuntary works, befides, over and above God's commandments, which they call Works of Supercrogation, cannot be taught without arrogancy and impiety; for by them men do declare, That they do not only render unto God as much as they are bound to do; but that they do more for his fake than of bounden duty is required; whereas Chrift faith plainly, When ye have done all that are commanded to you, fay, We are unprofitable fervants.

XV. Of Christ alone without Sin.

CHrift, in the truth of our nature, was made like unto us in all things, fin only except; from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by facrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

NOT every deadly fin, willingly committed after Baptism, is fin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into fin after Baptism. After we have received the Holy Ghost we may depart from grace given, and fall into sin, and, by the grace of God, we may rise again, and amend our lives, and therefore they are to be condemned which say, They can no

more fin as long as they live here, or deny the place of forgiveness to fuch as truly repent.

XVII. Of Predeffination and Election.

PRedefination to life is the everlafting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, fecret to us, to deliver from curfe and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlafting falvation, as veffels made to honour. Wherefore they which be endued with fo excellent a benefit of God be called according to God's purpose, by his Spirit working in due feafon: they through grace obey the calling: they be justified freely: they be made fons of God by adoption: they be made like the image of his only begotten Son Jefus Chrift: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly confideration of Predeftination, and our Election in Christ, is full of fweet, pleafant, and unspeakable comfort to godly persons, and such as feel in themtely s the working of the Spirit of Chrift, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal falvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; fo, for curious and carnal perfons, lacking the Spirit of Christ, to have continually before their eves the fentence of God's Predestination, is a most dangerous downfal, where-

e

.

n,

iy

S.

17-

00

ore.

by the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accurred that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierufalem, Alexandria, and Antioch, have erred, fo also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: and yet it is not lawful for O 2 the

the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of talvation.

XXI. Of the Authority of General Councils.

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gatheredtogether (forafmuch as they be an affembly of men whereof all be not governed with the Spirit and Word of God) they may err, and fometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of ministering in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called,

and fent to execute the fame. And those we ought to judge lawfully called and fent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation to call and fend Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the People understandeth.

IT is a thing plainly repugnant to the Word of God, and the Custom of the primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the People.

XXV. Of the Sacraments. She not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of Grace, and God's good will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sicraments, that is to fay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel; being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

11

li

Ó

C

e

2

16

da

S.

ft,

11.5

ut

It-

e,

by

Ny

Il,

rm

01-

he

nı,

Sa.

iir-

tri-

arc

nts

ave

fol-

are

rip-

ure

and.

hey

ere-

The

XXVI. Of the Unworthines of Ministers, which hinders not the Effect of the Sacraments.

Lthough in the vifible Church A the evil be ever mingled with the good, and fometimes the evil have chief Authority in the Miniftration of the Word and Sacraments; yet, forafmuch as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace of God's gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheles, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and, finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

BAptism is not only a sign of Profession, and mark of Difference, whereby Christian men

are different from others that be not christened: but it is also a fign of Regeneration or new Birth, whereby, as by an inftrument, they that receive Baptifm rightly are grafted into the Church; the promiles of the forgiveness of Sin, and of our adoption to be the fons of God by the Holy Ghoft, are vifibly figned and fealed; Faith is confirmed, and Grace increased by virtue of Prayer unto God. The Baptism of young children is in any wife to be retained in the Church, as most agreeable with the Institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a fign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our Redemption by Christ's death; infomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation, or the change of the Substance of Bread and Wine, in the Supper of the Lord, cannot be proved by holy Writ: but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given-occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean, whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

O. 3 XXIX OF

XXIX. Of the Wicked. which eat not the Body of Christ in the use of the Lord's Supper.

THE wicked, and fuch as be void of a lively Faith, although of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine faith) the Sacrament of the Body and Blood of Christ; yet in no wife are they partakers of Christ, but rather to their condemnation do eat and drink the fign or facrament of fo great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be miniftered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

THE off ring of Christ once made is that perfect Redemption, Propitiation, and Satiffaction for all the fins of the whole world, both original and actual; and there is none other Satisfaction for fin but that alone. Wherefore the Sacrifice of Masses, in the which it was commonly faid, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. Of the Marriage of Priefts.

 ${f B}$ Ishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of fingle life, or to abftain from Marriage; therefore it is lawful for them, as for all other Christian

men, to marry at their own diferetion, as they shall judge the same to ferve better to godlinefs.

XXXIII. of Excommunicate Persons, how they are to be avoided.

THat Person which, by open 1. Denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated. ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until be be openly reconciled by Penance, and received into the Church by a Judge that hath Authority there-

XXXIV. Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been diverse, and may be changed according to the divertity of countries, times, and men's manners, fo that nothing be ordained against God's Word. Whofoever through his private Judgment, willingly and purpotely doth openly break the Traditions and Ceremonies of the Church. which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may lear to do the like,) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's authority, fo that all things be done to edifying.

ARTICLES of RELIGION.

XXXV. Of Homilies.

The fecond Book of Homilies, the feveral Titles whereof we have joined under this Article, doth contain a godly and whole some Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the S xth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the Pe ple.

I Of the Names of the Homilies.

1 OF the right Use of the Church,
Against Peril of Idolatry.

3 Of repairing and keeping clean of Churches.

4 Of good Works: first of Fasting. 5 Against Gluttony and Dounker-

nefs.
6 Against Excess of Apparel.

7 Of Prayer.

8 Of the Place and Time of Prayer.

of That Common Prayer and Sacraments ought to be ministered in a known Tongue.

10 Of the reverent Estimation of God's Word.

11 Of Alms doing.

)-

1

1-

1

7(

11

12 Of the Nativity of Christ.

13 Of the Poffion of Christ.

14 Of the Resurrection of Christ. 15 Of the worthy receiving of the Sacrament of the Body and

Blood of Christ.
16 Of the Gifts of the Holy Ghost.

17 For the Rogation Days.

18 Of the State of Matrimony.

19 Of Repentance.

20 Against Idleness. 21 Against Rebellion.

XXXVI. Of Confectation of Bishops and Ministers.

THE Book of Confectation of Archbishops and Bishops, and Ordering of Priests and Deacons,

lately let forth in the time of Raguard the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Confectation and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore who foever are confecrated or ordered according to the Rites of that Book, fince the fecond Year of the fore-named King Edward unto this time, or hereafter shall be confecrated or ordered according to the fame Rites, we decree all fuch to be rightly, orderly, and lawfully confecrated and ordered.

XXXVII. Of the Civil Magistrates.

THE King's Majesty hath the chief Power in this Realm of England, and other his Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes, doth appertain; and is not, nor ought to be, subject to

any foreign jurifdiction.

Where we attribute to the King's Majestythe chief Government, by which Titles we understand the minds of some flanderous folks to be offended, we give not to our Princes the ministering either of God's Word or of the Sacraments. the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify: but that only Prerogative which we fee to have been given always to all godiy princes in holy Scriptures by God himself; that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclefiaftical or Temporal, and restrain with the civil sword the Rubborn and evil-doers.

0 4

The

ARTICLES of RELIGION.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death for hemous and grievous Offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and ferve in the wars.

XXXVIII. Of Christian Men's Goods, which are not common.

THE riches and goods of Chriflians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptifts do falfely boaft. Notwithstanding, every man ought, of fuch things as he poffeffeth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian Man's Oath.

S we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge, that Christian Religion doth not prohibit, but that a man may fwear when the Magistrate requireth, in a cause of Faith and Charity, fo it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

The RATIFICATION.

THIS Book of Articles, before rehearfed, is again approved; and allowed to be holden and executed within this Realm by the Affent and Confent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the Subscription of the Hands of the Archbishops and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord 1571.

A TABLE of the ARTICLES.

- Of Christ the Holy Trinity.
- 3 Of his going down into Hell.
- 4 Of his Refurrection.
- 5 Of the Holy Ghoft.
 6 Of the Sufficiency of the Scripture.
- 7 Of the Old Testament. 8 Of the Three Creeds.

- 9 Of Original or Birth-fin.

- 10 Of Free Will.
 11 Of Juftification.
 12 Of Good Works.
 13 Of Works before Juftification.
 14 Of Works of Supererogation.
 15 Of Christ alone without Sin.
- 16 Of Sin after Baptifm.
- 17 Of Predeffination and Election. 18 Of obtaining Salvation by Christ.
- 19 Of the Church.
- 20 Of the Authority of the Church.
- 21 Of the Authority of General Councils.

- 22 Of Purgatory.23 Of ministering in the Congregation.24 Of speaking in the Congregation.

- 25 Of the Sacraments. 26 Of the Unworthiness of Ministers.

- 27 Of Baptifm. 28 Of the Lord's Supper. 29 Of the Wicked, which eat not the Body
- of Christ 30 Of both Kinds.
- 31 Of Christ's one Oblation. 32 Of the Marriage of Priefts.
- 33 Of Excomunicate Persons.
- 34 Of the Traditions of the Church.
- 35 Of Homilies. 36 Of the Confecration of Ministers.
- 37 Of Civil Magistrates. 38 Of Christian Men's Goods.
- 39 Of a Christian Man's Oath.

The Ratification.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, Defender of the Faith, and a Supreme Governor of the Church, within these our Dominions, We hold it most agreeable to this Our kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nowish Faction both in the Church and Commonwealth; We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might be conveniently called together, thought sit to make this Declaration following:

of

d

0

n

n

t

d

d

e

S

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word; which we do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least Difference from the faid Articles, which to that End We command to be new printed, and this Our Declaration to be published therewith:

That We are supreme Governor of the Church of England; and that if any Difference arise about the external Policy, concerning the Injunctions, Can ins, and other Constitutions what soever thereto belonging, the Clerky in their Convocation is to order and settle them, having sinft obtained Leave under Our Broad Seal so to do, and We approving their faid Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the-Land:

That out of Our princely Care, that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from Time to Time in Convocation, upon their humble Defire, shall have Licence under Our Broad Seal, to deliberate of, and to do all such Things as, being made plain by them, and affented unto by Us, shall concern the fettled Continuance of the Doctrine and Discipline of the Church of England now established; from which we will not endure any varying or departing in the least Degree:

That, for the prefent, though fome Differences have been ill raifed, yet We take Comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal Meaning of the said Articles, and that even in those curious Points, in which the prefent Differences lie, Men of all Sorts take the Articles of the Church of England to be for them, which is an Argument again, that none of them intend any Defertion of the Articles established:

That therefore in these both curious and unhappy Differences, which have for so many hundred Years, in different Times and Places, exercised the Church of Christ, We will, that all further curious Search be laid aside, and these Disputes that up in God's Promises, as they be generally set forth to us in the Holy Scriptures, and the general Meaning of the Articles of the Church of England according to them; and that no Man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full Meaning thereof; and shall not put his own Sense or Comment to be the Meaning of the Article, but shall take it in the literal and grammatical Sense:

That it any publick Reader in either of our Universities, or any Head or Master of a College, or any other Person respectively in either of them, shall affix any new Sense to any Article, or shall a ublickly read, determine, or hold any publick Disputation, or suffer any such to beheld either Way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any Thing either Way, other than is already chabished in Convocation with our Royal Assent; he or they the Offenders shall be liable to Our Displeasure, and the Church's Censure in Our Commission Ecclesiastical, as well as any other; and We will see there shall be due Execution upon them.

A TABLE of KINDRED and AFFINITY, wherein whosoever are related, are forbidden in Scripture, and our Laws, to marry together.

A Man may not marry his

I Randmother,

2 Grandfathers Wife,

3 Wifes Grandmother, 4 Fathers Sifter,

5 Mothers Sifter,

6 Fathers Brothers Wife,

7 Mothers Broth rs Wife, 8 Wifes Fathers Sifter,

9 Wifes Mothers Sifter,

10 Mother,

II Stepmother,

12 Wifes Mother,

13 Daughter,

14 Wifes Daughter,

15 Sons Wife,

16 Sifter,

17 Wifes Sifter,

18 Brothers Wife, 19 Sons Daughter,

20 Daughters Daughter,

21 Sons Sons Wife,

22 Daughters Sons Wife,

23 Wifes Sons Daughter,

24 Wifes Daughters Daughter

25 Bróthers Daughter, 26 Sifters Daughter,

27 Brothers Sons Wife,

28 Sifter Sons Wife,

29 Wifes Brothers Daughter,

30 Wifes Sifters Daughter.

A Woman may not marry ber

Randfather.

Grandmothers Hufband,

3 Hufbands Grandfather,

4 Fathers Brother,

5 Mothers Brother, 6 Fathers Sifters Husband,

7 Mothers Sifters Hufband,

8 Hufbands Fathers Brother, 9 Hufbands Mothers Brother,

10 Father,

14 Stepfather,

12 Husbands Father,

13 Son,

14 Husbands Son,

15 Daughters Husband,

16 Brother,

17 Hufban is Brother,

18 Sifters Husband,

19 Sons Son,

20 Daughters Son,

21 Sons Daughters Hufband,

22 DaughtersDaughtersHusband,

23 Husbands Sons Son,

24 Husbands Daughters Son,

25 Brothers Son, 26 Sifters Son,

27 Brothers Daughters Hufband,

28 Sifters Daughters Hufband,

29 Husbands Brothers Son,

30 Husbands Sisters Son.

7 0060

FINIS.

K A 3408.C

COMPANION to the ALTAR:

SHEWING THE

NATURE AND NECESSITY

OFA

SACRAMENTAL PREPARATION,

In order to our worthy Receiving

THE HOLY COMMUNION:

WHEREIN

Those Fears and Scruples about Eating and Drinking Unworthily, and of incurring our own Damnation thereby, are proved groundless and unwarrantable.

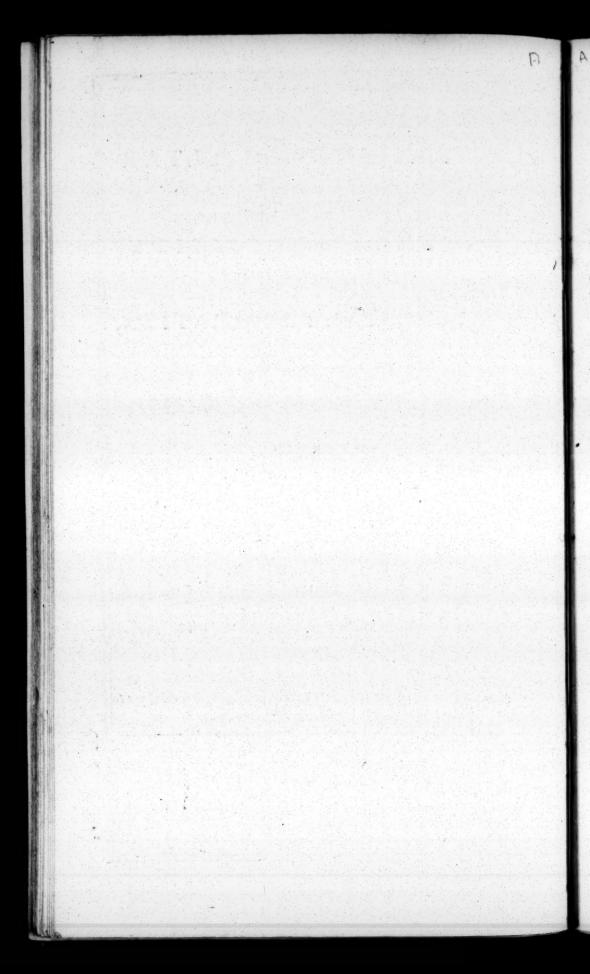
Unto which are added,

PRAYERS and MEDITATIONS,
Preparative to a SACRAMENTAL PREPARATION,
according to what the Church of England requires
from her Communicants.

I will wash my Hands in Innocency, O Lord, and so will I go to thine Aliar. Pfalm xxvi ver. 6.

EDINBURGH:

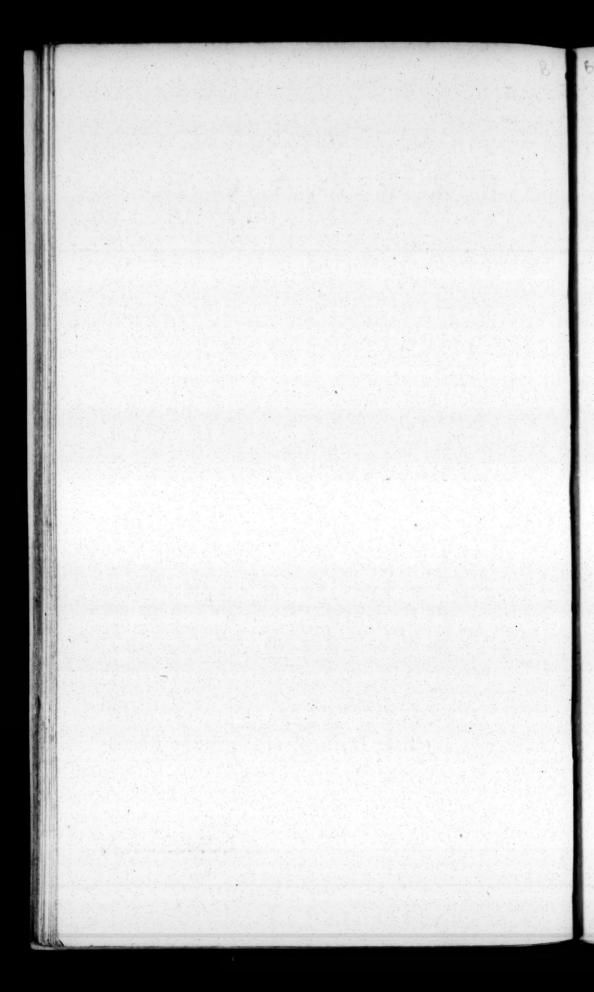
Printed by MARK and CHARLES KERR, His Majesty's Printers.
M D C C X C I I.



PREFACE.

THE usual reason which Men assign for their not coming so often to the holy Sacrament as they could do, is their fear of Eating and Drinking unworthily, and consequently of incurring their own Damnation thereby. The design then of this short Discourse is, to shew what that Sacramental Preparation is which is absolutely necessary to qualify Men for a worthy Participation of the Lord's Supper, that so Men may come without the least fear of eating and drinking Damnation to themselves: For which purpose, I conceive no Rule, no Instruction, more safe, easy, and instructive, than that of our Church Catechism, which I have endeavoured to explain, and accommodate for the Use and Benefit of the meanest Capacity.

The concluding Part of this Discourse contains Prayers and Meditations preparative to a Sacramental Preparation; and though they be few in Number, yet I hope they fully answer all those several Parts of a Communicant's Duty, according to that Rule and Standard which our Church has fixed for our Guide and Companion to the holy Altar. By the addition of those Psalms and proper Lessons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotion to what degree or length he pleaseth; through which method, you have as much matter for actual Preparation in this little Book as in any other Discourse of this nature whatsoever.



COMPANION TO THE ALTAR.

LL those bleffings which we now enjoy, and hope hereafter to receive from Almighty God, are purchased for us, and must be obtained through the merits and intercession of the holy Issus, who has inflituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort, Luke xxii. 19. 1 Cor. xi. 24. But then, we must remember, that thefe benefits and bleffings (which the Son of God has purchased for us) are no where promifed but upon condition that we ourselves are first duly qualified for them. The Sacrament of the Lord's Supper is a folemn ratification of our baptismal covenant, wherein God, for his part, hath faithfully promifed pardon and remission of fins to all true penitents; and we, for our parts, are therein folemnly bound to be faithful and obedient unto him, 2 Tim. ii. 19. Before, then, we can promife to ourselves any benefit or advantage from the participation of this folemn rite and covenant between Godandus, we must endeavour (what in us lies) to poffess our fouls with all those divine qualifications which this Sacrament of the Lord's Supper requires, to render us worthy partakers thereof.

And what those are is the design of this Discourse: wherein I shall endeavour to shew what that preparation of heart and mind is, which must dispose us for a worthy participation of the blessed Sacrament. And herein I hope to remove all those sears and scruples which

arife in our mind about eating and drinking unsworthily, and of incurring our own damnation thereby, as groundless and unwarrantable: And, to do this, I shall take occafion to explain that part of our Church Catechism, designedly intended for our instruction, with relation to this duty of a faccramental preparation, viz.

2. What is required of them who come to the Lord's Supper?

A. To examine themselves whether they repent them truly of their former fins: Redfalth purpofing to lead a new life, have a lively faith in God's mercy through Christ, with athankfulremembrance of his death; and to be in charity with all men. This is that Sacramental preparation which our Church (in as few words as is possible) hath provided for our Companion or Guide to the holy Altar. The duty then of a devout Communicant confifteth in thefe fix following particulars: 1. Self-examination, to examine themselves. 2. Repentance towards God, aubether they repent them truly of their former fins. 3. Holy purpofes or resolutions of a new life, stedfastly purposing to lead a new life. 4. Faith in God's mercy through Christ, to bave a lively faith, &c. 5. A thankful remembrar ce of his death. 6. And, laftly, Unfeigned love or charity for all mankind, and to be in charity with all men.

The first part then of a Communicant's duty is felf-examination: a duty not only enjoined by human authority, but likewisecommanded by St. Paul. But let a man examine himself, and so let bim eat of that bread.

bread, and drink of that cup, I Cor. xi.-28.; intimating, that no man should persume to eat of that bread, and drink of that cup, without a previous preparation, if he meant to escape that same judgment or condemnation which these Corinthians brought upon themselves for their irreverent, finful, and disorderly behaviour at this Sacrament. And this was the occasion of St. Paul's caution and reproof; He that eateth and drinketh unworthily, (fays the apostle,) eateth and drinketh damnation to himfelf*, not discerning the Lord's body, ver. 29.

But that our preparation may be fo well performed by us as to prevent the like danger, let us, (as the wife man adviseth) remember the end, and we shall never do amis, Ecclus. vii. 36. First, then, that we may come to this heavenly feast holy, and adorned with the wedding garment, Matth. xxii. 11. we must fearch our hearts, and examine our consciences, not only till we fee our fins, but until we hate them; and instead of those filthy rags of our righteoutness, we must adorn our minds with pure and pious dispositions, even that clean linen, the righteoufness of the faints, Rev. xix. 8. With these ornaments are holy fouls fitted for the fociety of that celeftial company, which are to be met with at this folemnity. Secondly, Another end or defign of this strict preparation is, that we may be accepted of by God as worthy communicants; that he, who knoweth the fecrets

of all our bearts, neither is there any creature that is not manifestin his sight, but all things are naked and opened unto the eyes of him with whom we have to do, Jer. xvii. 10. Heb. iv. 13. may approve of the sincerity of our repentance; and the King, who comes in to view the guests, Matth. xxii. 11. may (though strictly speaking we are not so) count us worthy of his favour and countenance. And how to obtain so great a blessing, these following instructions will help and assist us.

First, We are direct-Repentance, ed to repent us truly of all our former sins. This is that preparation which Christ himself requires of us, Matth. iii. 2, 3.; a duty, you know, which our finful lives make always necessary for our confideration, if ever we expect eternal happiness hereafter, Luke xxiii. 2, 3. But more especially the dignity of this Sacrament requires that it should be enquired into with more than ordinary care and circumfpection; because without fincere repentance we cannot expect any benefit or advantage fromthedeath and paffion of Christ, which in this Sacrament we commemorate, and have the merits of it conveyed to us by this facred memorial. Suppofing then that this is fufficient to convince you of the necessity and importance of this duty, that upon it depends our welcome or rejection to or from this heavenly feast unto which you are called, I proceed now, in the

* Note, This word Dannation does not fignify eternal condemnation, but, on the contrary, fome temporary punishment or judgment, (as you have it on the margin of your Bible,) such as sickness or death, with which this city of Corinth was afflicted, for their great abuse and profanation of this solemn institution: so that the sins here reproved, (viz. gluttony,

drunkenness, and faction, ver. 18, 21, 22.) and the damnation here threatened, hath no relation to us, unless it could be proved that any of us were ever guilty of the same wickedness with these Corinthians; which I believe no man ever was, or would be suffered to approach the Lord's table after such a disorderly manner as they did, if men were so lewed and profine.

fecond place, to inform you, That if our repentance, or return to God, be real and fincere, it will produce thefe following good effects in us *.

First, A fense, a forrow, and con-The nature fession of all our former of a true re- fins. Secondly, A stedtion to lead a new life. These are the genuine fruits of a true repentance, and must always accompany our return to God, if we hope to have it effectual to our falvation. And,

First, We must labour to gain a fense or fight of all our former fins and wickedness. This will readily prefent itself to us by comparing our lives and actions by the rule or flandard of The ten com- God's word, which we mandments. must make the meafure of our examination +. St. Paul flews us, Rom. iii. 20. that by the law is the knowledge of fin; and our own experience will convince us, that there is no way morelikely to discover our iniquities, and to humble ourselves for them, than a ferious application of God's word toour crookedpaths: and this duty of felf-examination is never more properly applied to than when we intend to receive the holy communion. For unless we see their number, and apprehend the heinousness of our offences, and fear the vengeance due unto us for them, we are altogether unfit for the commemoration of his death who died for our fins, and rose again for our justification. It is the fense and light of fin that must shew us the need and necessity of a glorious Redeemer, and what obligations we are under to blefs and praise

God for our falvation by his Son JESUS CHRIST. Of fuch great use and advantage is this duty of felf-examination at all times, that Prthagoras, in those golden verses which go under his name, particularly recommends the fame to his scholars: Every night, before they flept, be enjoins them to examine themselves aubat good they had done, and wherein they had transgreffed. Run over these things, (faith he,) and if you have done evil, be troutled; if good, rejoice. This course, if daily followed, as is fuggefted by Hierocles, his excellent commentator, perfects the divine image in those that use it. Plutarch, Epicletus, Seneca, and the Emperor Marcus Antoninus, agree in recommending the fame practife by their own examples; but especially holy David, I thought on my avays, and turned my feet unto thy testimonies, Pial. cxix. 59. And this method, no doubt, is an admirable means to approve us in virtue, and the most effectual way to keep our consciences awake, and to make us fland in awe of ourfelves, and afraid to fin, when we know before hand that we must give so fevere an account to ourselves of every action. And when we are employing our minds in this duty of felf-examination before the communion, or at any other time, we must discharge it as impartially as it is possible for us, judging as leverely of our own actions as we would do of our greatest and worst enemy; or otherwife we shall but flatter and deceive ourselves in amatter of the greatest weight and importance, viz. of knowing the state and condition of our own fouls :

examination, &c. by Dr. Warren.

See an Explication of the Creed, the Ten Commandments, and the Lord's Frayer, by John Rawlet, B. D. author of the Christian Monitor.

† See the Daily Self-examinant; or, An earnest Persuasive to the Daty of daily Self-examinant.

fouls: but if our enquiries are just and true, we shall then plainly dife ver wherein, and how often, we have gone aftray, and done amifs. We shall, by the faithful discharge of this duty, bring to light all our ungody, unjuft, and uncharitable actions; all our vain and filthy speeches; all our quanton, proud, and covetous thoughts. Such a first and impartial examination will discover to us that accurred thing fin, Deut. vii. 26, which has defiled our nature, made God our enemy, and will exclude us the kingdom of heaven, if not repented of, I Cor. vi. 9, 10.; but by fuch a fevere feruting as this we shall foon perceive the number of our transgressions; what vile wretches and grievous offenders we are; how often we have broken our most ferious vows and resolutions. especially after the receiving the holy Sacrament, and in times of fickness and diffress. Such a fight, and fuch a profeed of mifery as this, fould excite in us a hearty trouble and forrow for fin: especially if we cast an eye upon the final iffue and confequences of it with respect to the world to come. Upon the ungodly faith holy David) God will rain frares, fre and brimstone, storm and tempest; this hall be their portion to drink, Pfal. xi. 7. Great Alignes remain for the ungodly, indignation and wrath, tribulation and anguish, upon every foul of man baldoethevil, Rom. ii. 8,9. The wicked shall be turned into hell, and all the peoble that forget God, Pfal. ix. 17. These, and many other such like texts of Scripture, may give us fome idea or notion of the deplorable condition of the wicked in a future state, and of God's hatred against sin; and is not this then, without multiplying arguments, fufficient to affect us

with great grief and forrow, when we confider, that fo long as we live in a vigious courfe, fo long are we exposed to all those plagues and torments which God bath a ftore for wicked men, and will most certainly be their lot and portion, if not prevented by a timely repentance?

The fecond part of a true repentance is Contrition, Contrition,

or a forrowful bewailing of our own finfuln fs in thought. word, and deed. When we call to mind the fins and follies of our paft lives, and the dangers we are like to fall into, furely we cannot be otherwise affected than sensibly grieved with the thoughts and apprebenfions of our prefent and approaching mifery. The forrows of David, and the repentance of St. Peter, 2 Sam. xii. Luke xxii. thewed themselves in floods of tears, and were too big to be confined within; but our hearts are generally fohard and unrelenting. that we fin against God, and lose our own fouls, without fo much as a figh or tear. I know that the tempers of people are different; fome can flied tears upon every flight occasion, and others cannot weep, tho' their hearts are ready to break for grief: and therefore we are not to judge of the fincerity of our own or other people's repentance by fuch figns and tokens; nor are tears always neceffary to repentance, though they very well become us: and the least we can do when we have done amifs is to be forry for it, and condemn our folly, and to be full of indignation and displeasure against ourselves; I will declare my iniquity, (faith holy David,) and be form for my fin, Pfal. xxxviii. 18.; especially if we have been very wicked, and have multiplied

our transgressions, and have continued long in an evil course, have neglected God, and have forgotten him days without number, then the measure of our forrow must bear some proportion to the degrees of our sins; if they have been as scarlet and crimson, Isa. i. 18. that is, of a deeper dye than ordinary, then our forrow must be as deep as our guilt; if not so great, we ought to shew so much trouble and contrition of spirit as to produce in us a penitential consession of all our former sins;

ľ

1

1

5

f

d

C

8

e

yt

y

C

S

2.

lt

C

d

e

0

21

d

1.

n

d

Which is the third Confession property of a fincere reof finpentance. I will acknowledge my fin unto thee, (fays the prophet David, and mine unrighteoujness have I not hid; I said, I will confess my fins unto the Lord, and fo thou forgaveft the iniquity of my fin, Pfal. xxxii. c. Which confession of fins must not be in general terms, that we are finners with the rest of mankind, but it must be a special declaration to God of all our most hemous fins in thought, avord, and deed, with all their leveral aggravations, laying open our foresto our heaven!y Physician; and this we must do. to thew that we condemn all our former evil and vicious courfes, with a full purpose and resolution ofmind, (by God's affiftance,) that we never intend to do the like again. Unless this be done, our forrow for fin, and the confession of our wickedness, can never profit us in the fight of God, if it be not joined with a firm refolution of leading a new life;

A new life. Which is the fourth and most effectial part of a fincere repentance, and the only condition of finding mercy with God. He that covereth his fins shall not prosper; but suboso

confesseth and forfaketh them shall bave mercy, Prov. xxvIII. 13. Let the wicked man for fake his ways, and the unrighteous manhis thoughts, and let bin return unto the Lord, and be will have mercy upon him, and to our Cod, and be will abundantly pardon, Ma. Iv. 7. I tell you, Nay; (faith Christ) but except ye repent, ve shall all likewise perish, Luke xiii. 3. Repent ye therefore, and be converted, that your fins may be blotted out, Acts iii. 19. Those preceding parts of repentance before mentioned are only preparative to this; that which must complete and finish the work of a new convert is to become a new creature; to tura from our evil ways, and to break off our fins by righteoufness. This certainly must be the defire and intention of all communicants, if they hope or expect any benefit or advantage from this folemn rite or covenant; for he that comes with a defign or intention of continuing in his former fins, comes fomewhat like unto Judas, that came and received. and at the fame time continued his resolution of betraying his Master. That which makes a man ablolutely unfit to receive the holy Sacrament is the living in the constant and habitual practife of any known fin, without the least defire or intention of repentance or amendment. Such a man's approach to the boly table, no doubt, is to eat and drink his own damnation, fince it is a plain mocking of God, and a great contempt and abuse of his divine authority. We must therefore (by the help and affiftance of God's grace) refolve to lead a near life, following the commandments of God, or otherwise our former examinations will appear but flight and superficial, our fight and fense of fin trivial and indifferent,

indifferent, our forrow and contrition of spirit forced and hypocritical, and our confessions odious and formal. Therefore examine well the fincerity of your repentance and refolutions, that you neither deceive God nor yourfelves: him you cannot, because he is a fearcher of the heart, and a discerner of the thoughts, nor will he accept of any thing which is not hearty and unfeigned. Not that we are to suppose No absolute that this Sacrament of obedience the Lord's Supperdoth expedted after the holy require perfect obedi-Sacramentence in all our ad dreffes to the boly altar, or that none must come but such as are in a finless state of perfection: no: this were impossible, because there is no man that liveth and finneth not; for aubo can fay, I have made my beart clean, I am pure from my fin? And that even the just man falleth seven times a day. The Sacrament of the Lord's Supper is not a converting, but a confirming ordinance, intended to preferve and increase that spiritual life and grace which we received at our baptism; so that when we come to the holy communion, we come hither for fresh supplies of grace and goodness for the strengthening and refreshing of our fouls in all boliness and virtue. As our natural bodies are fed and nourished with those elements of bread and wine, the same effect is wrought in the foul, in the inward man, by these boly mysteries, as in the outward man by bread and wine; bread being the staff of life, and wine the most sovereign cordial (when taken in due proportion) to cheer and rejoice the heart. And thus our fouls, by this Sacrament, are fortified and strengthened with grace, wisdom, courage, and all other spiritual gifts, to keep us through faith unto falvation. Both the comfort and benefit of it are great; the comfort of it, because it does not only represent to us the exceeding love of our Saviour, in giving his body to be broken, and his blood to be shed for us, but it likewife feals to us all those blessings and benefits which are purchased and procured for us by his death and passion, viz. the pardon of fin, and power against it. The benefit of frequent communion is also of as great advantage, because hereby we are confirmed in all grace and goodness, and our refolutions to live in obedience and conformity to God's laws are ftrengthened, and the grace of God's holy Spirit to do his will, is hereby conveyed to us: it is the fovereign remedy against all temptations, by mortifying our paffions, and by fpiritualizing our affections; in a word, it is the likelieft method to make our bodies the temples of the Holy Ghoft, and to prepare our fouls for the enjoyment of God to all eternity.

And if at any time, thro' ignorance, furprife, or the violence of any other tempta-

Relapfes after receiving not finally dangerous.

tion, we should fall into those very fins which we have repented of, and vowed against, when we were at the last Sacrament, yet these relaples should not make us afraid of coming again, fince we have always the benefit of repentance allowed us; if after a relapfe we repent and renew our refolutions with a hearty grief and contrition of fpirit, we are made whole as before. If the wicked (faith God) will turn from all his fins that he bath committed, all his transgressions that he bath committed they shall not be mentioned unto him, Ezek. XVIII.

Xviii. 21, 22. Sin no more, (fays our Saviour to the woman taken in adultery,) and I will not condemn thee, John viii. II. It is not the commission of this or that great fin that will utterly exclude us from God's mercy and forgivenels, for then indeed no person could escape damnation, because there is not a just man upon earth that doeth good, and finneth not, Eccles. vii. 20. but it is our living and dying without repentance and amendment that brings God's wrath and vengeance upon us. His mercies are not limited; he will not only pardon us once or twice, but always upon our repentance and return to him. No time, no age or feafon, does he except against; but aubenever the avicked man turnethanvay from his wickedness that be bath committed, and doeth that which is lawful and right, he shall save his foul alive, Ezek. xviii. 27. Neither is there any fin, though never fo vile and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. All manner of fin and blafphemy shall be forgiven unto men: but the blafphemy against the Holy Ghost shall not be forgiven, Matth. xii.31,32.; and, confequently, this fin of eating and drinking unworthily, in the worst sense, cannot be a damning fin, because God in the gospel (for Christ's sake) has promifed to forgive all our fins, upon our repentance, and therefore this of unworthy receiving among the reft.

7

e

C

0

f.

G

.

of

11-

ce

1e

ns

n

as

d)

be

225

ill

k.

u.

Some people, I remember, have been very much concerned and discomposed at their devotions, upon the repetition of some few expressions contained in the last exhortation to the communion, viz.—'Of being guilty of the body

and blood of Christ our Saviour; of eating and drinking our oron damnation .- Not confidering the Lord's body .- Kindling God's wrath againftus .-- Provoking him to plague us with divers difeases, and fundry kinds of death.' Thefe are hard fayings, and fome of them too hard to be understood: but, however, they are all avoided and escaped by coming worthily i.e. by faith and repentance. Therefore let not these terrible expresfions trouble you, or detain you from the holy communion: repent and believe, and you are fafe and fecure from falling into any of those dangers which these fentences may feem to threaten you with. So that the want of preparation, as fome men have alledged, and in the fenfe they generally take it, can never be a fufficient plea or pretence for their not coming to the holy communion; because, after our best and strictest endeavours to prepare ourselves, we profess, (before God and the congregation,) 'That we do not come to this heavenly table trusting in our own righteoufnefs, but in his manifold and great ' mercies.' By these we are invited to come; and to the mercy of God through Christ all of us must slee, and take fanctuary in, who has promifed, that be will in no wife cast out those who come unto bim, John vi. 37. A broken and a contrite heart, O God, thou wilt not despise, Pfal. 11. 17. There is nothing dreadful in this Sacrament, but to the wilful, impenitent, and perlevering finner, whose condition is dreadful, and every page in Scripture is terrible against such, whether they come or not; but to the penitent and humble foul nothing is difinal or affrighting in this holy feast: there are none condemned

demned for unworthy receiving, but such who deserve it for continuing in their iniquities; andthis impenitence renders even their prayers an abomination unto the Lord. Though they never partake of the body and blood of Christ, they are in equal danger with those who eat and drink unworthily; nay, I might fay, in greater; because the one useth the means in obedience to our Saviour's command, and the other wilfully neglects that which would prevent his damnation, if rightly confidered, and timely applied to. The furest way, I fay, to prevent ur damnation, is to receive the Sacrament more frequently than men usually do, that by a constant participation of this spiritual food of the living bread aubichcomes do aun from beaven, their fouls may be nourished in all goodnefs, and new supplies of God's grace and holy Spirit may be continually derived to them for the purifying of their hearts, and to enable them to run the ways of God's commandments with more constancy and delight than they did before. So that the true consequence of eating and drinking unquarthily should rather excite our care and diligence in this duty, than delude us with false reasonings to fuch a neglect as will certainly increase our damnation; it being certain, that God will never cast any man into eternal flames for ftriving to do his duty as well as he can. If there be first a willing mind, (faith the Apostle,) it is accepted according to that a man hath, and not according to that be hath not, 2 Cor. viii. 12. Neither ought we to think fo unworthily of the Son of God, who came into the world to fave finners, that he would inflitute this ordinance to be a fnare to entangle our fouls

with. It was not ordained for angels, or for glorified faints, but for humble and penitent finners, to bring them home to God; it being a feal of their pardon, and a refreshing declaration of our heavenly Father's readiness to forgive the chiefest of sinners for Jesus's fake, who gracioufly calls upon all, who are avearied and oppressed with the guilt and burden of their fins, to come to him, and he will refresh them, Matth. xi. 28. Christ came not to call the righteous, but finners, to repentance, Matth. ix. 13.; and. confequently, fuch as account themselves most unworthy are those very persons whom Christ doth here call and invite to the Sacrament, when deeply fensible of their unworthinefs. Were we not finners, were we not conceived and born in fin, we should not need fuch means and inftruments of grace as facraments are; but being by nature born in fin, and the children of wrath, we are hereby made the children of grace, and inheritors of the ' kingdom of heaven.' They that are subole (faith Christ) have no need of a physician, but they that are fick. This being the case of all mankind with respect to their spiritual life, there is no other way to free ourselves from this death of fin but speedily to apply ourselves to this heavenly Physician, who came into the world to feek and to fare those that are lost, and ready to perilb. And the very fense of our own unworthiness is, of all other arguments, the best qualification to recommend us to God's favour and mercy, fince we know that be refifteth the provid (and prefumptuous finner,) but never de-nies his grace and favour to the kumble and meek. As often then as we come to the holy commu-

pion with fuch an honest and true heart, as to excide our repentance towards God, our faith and bope of his mercy through Christ, for the forgivene's of our fins, and our love and charity jorali mankind, fuch a temper and refolution of mind as this will doubtlefs render us worthy partakers of thefe boly mysteries, and prevent us eating anddrinking damnation to our felves. Nay, I turther add, that any perfon thus disposed or qual hed may come (if it should be required) at an hour's warning, as fately as he may come to Church and fay his prayers, or to hear a fermon. The dueness of preparation doth not so much depend upon our fetting afide fo many extraordinary days for the forcing ourfelves into a religious posture of mind, as upon the plain natural frame and difpolition of our fouls, as they constantly stand inclined to virtue and goodness, through the general courte of our lives. From whence

Men of great business, either publick or privale, are not thereby excused from frequent Communion.

d

10

d

10

at

10

at

of

ir

of

es bo

10

of

all

ifi-

d's

OW

re-

de-

the

nen

nn-

I infer, that a multitude of butiness, or a man's being deeply engaged in the publick affairs of this world, cannot be any just plea or pretence

for his not coming to the holy communion; because all business is confiftent with the duties of religion, provided we govern our affairs by Christian principles: for though fuch men have not leifure for fo much actual preparation, yet they may have that habitual preparation, upon which the great threfs ought to be laid in this matter. Nay, even the conscientious discharge of a man's duty in his bufiness may be one of the best qualifications to recommend him to God, fince every man ferves God when he follows his calling with

diligence, and observes justice and honesty in all his dealings; and, confequently, the greater danger and temptation he is exposed 'to through the multiplicity of bulinels, the more need hath he of God's grace and affiftance, which are abundantly communicated to us in this holy ordinance. So that men of bufiness, if they have any ferious thoughts of another world, sught more especially to lay hold on fuch opportunities, which fecure the falvation of their fouls; for as they who have leifure ought to receive constantly, as the best improvement of their time, fo they that are engaged in many worldly affairs ought to come the oftener to the holy communion, and learn how to fanctify their employments. But to proceed.

The other branch of a communicant's in God's merduty is, to examine cy.

whether he hath a lively faith in God's mercy through Christ. Examine yourselves aubether ye be in the fai.b, 2 Cor. xiii. 5.; this Sacrament of the Lord's Supper being only appointed for fuch believers as own their baptism, and profess the faith of Christ crucified, and understand the fundamental Articles of the Christian religion contained in the Apostles' Creed, and also the end and defign of this holy inflitution. The benefits of our Saviour's death and paffion in this Sacrament are indeed freely offered unto all, but only effectually to believers. As many as received him, to them gave he power to become the fons of God, even to them that believe in his name, John And this is life eternal, that they might know thee the only true God, and Fosies Christ whom those bast sent, John xvii. 3. All that Christ hath done and suffered for

us men, and for our falvation, can never profit us, unless we have faith to believe it. That which must render the benefits and bleftings of the golpel effectual to our falvation is our faith in Christ. Verily I fay unto you, (faith our Saviour, Hethat beareth my words, and believeth on him that fent me, hath everlafting life, and shall not come into condemnation, but is paffed from death unto life, John v. 24. The ancient Churches accounted those only faithful that had received the Lord's Supper; and the Germans allowed none to come unto their facrifices who had loft their shields: nor does our own Church allow, that any of us should come to this Christian facrifice without the shield of faith. Draw near with faith, (fays the Prieft,) and take this holy Sacrament to your comfort. And this faith for the object hath God's mercy, through Christ, as the fountain and foundation of all those infinite bleffings and comforts which we gain by his* manifestation in the flesh; and if we enquire into the cause and reason of fomuch mercy and goodness to mankind, no other can be given but the riches of his mercy, Eph. ii. 4. And if we farther enquire how this mercy became ours, the antwer is plain, It was through Chrift, by whom all the bleffings of this life, and those of a better, are purchased for us, and must be obtained through the merits and intercession of the boly Jesus; by him we were redeemed, and, according to the riches of his grace, ave have obtained remission of our fins, and through him at last we shall be glorified.

A thankful remembrance of his death. And to this our faith we must join a thankful remembrance of his death, and of those benefits which

we receive thereby. Our gracious and merciful Lord (faith holy David) bath fo done his marvellous works, that they ought to be had in remembrance, Pfalm exi. 4.; but especially this work of our redemption by Jesus Christ, which to forget were an ingratitude bafer and viler than ever beathens or publicans, the very worst of mankind among the Jeaus, were known to be guilty of towards their benefactors, Mat. v. 46. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins, I John iv. 10. This is a mercy far above all other mercies; nay, it is even this which fweetens all other mercies to us. Had there been no redemption, our creation had only made us-capable of endless torments, and it had been better for us never to have been born than to inevitable ruin; which must have been our lot and portion, had not the Son of God by his ozun obla-' tion of himself, once suffered upon the cross, made a full, perfect, and fufficient facrifice and fatiffaction to God for the fins of the aubole world. The confequence of this redemption are to infinitely great and valuable, that it as much furpaffes our understanding as it does our merits. This we are to declare, and to publish to all the world, what God hath done to fave mankind from that damnation which they have deferved, and to reftore us again to that happinets and glory, which we could never expect or hope to enjoy, had not Christ died for us. O come bither and bearken, all ye that fear God, and I will tell you what he hath done for my foul, Pfal. lxvi. 16. Praife the Lord, O my foul, and forget not all his benefits; who forgiveth all thy fins, and bealeth all thine infirmities;

families, and saveth thy life from A fruction, and crowneth thee with mercy andloving-kindnefs, Pfal.ciii. 2, 3, 4. With what joy and thankfulness then should every good Christian commemorate this exceeding love of God in the falvation of finners by Jesus Christ! This was the proper end and defign of this institution, to perpetuate this wonderful love of Christ

13

7-

15

27

it

7-

1.

d

d

0

C-

29

he

be

V.

ali

113

es

8 -

ly

11-

or

an

16

ot

a-

on

8t,

the v

ice

te-

28

ng

ire

all

to Oll

to

els

ver

ot

ber

od,

one

rife

not

all

in-

es:

in laying down his life Our obligations to a free for us. Do this in requent commu- membrance of me, laid. our Saviour a little before his crucifixion: which being a folemn command of our Master and only Saviour thus dying for us, we cannot refuse obedience hereunto without being guilty of the most horrible ingratitude and contempt of his divine authority. He hath appointed it for a folemn commemoration of his great love tous, in laying down his life for us men, and for our falvation; and therefore he commands us to do it in remembrance of kim. And St. Paul *ells us, that as often as we eat this read, and drink of this cup, ave do there forth the Lord's death till be come. As for those men then among us who profess themselves Christians, and hope for falvation by Jefus Christ, not to pay obedience to this his command, is a downright affront to his facred Majesty; and he may justly upbraid us Christians, as he did once the Jews, Why call ye me, Lord, Lord, and do not the things which I fay? How unworthy are we of that falvation which he hath wrought for us, if we deny him fo finall a favour, fuch a reasonable request, as to commemorate his death and bitter passion once a month, or at least thrice a year, who 'did humble himself even to the death of the cross for us miserable sinners, who

lay in darkness, and in the shadow of death, that be might make us

the children of God, and exalt us to everlasting life?' In this facrament of the Lord's Supper we have the pardon and remission of all our fins, the grace and affiftance of God's holy Spirit, and the hopes of eternal life and happiness, freely offered unto us; and Men's own intherefore, had we no terest should oblove, no regard or re. lige them to a constant verence to the dying munion, because words of our cruci- of its great be-

fied Saviour, yet fure- nefits. lythe confideration of our own preient and future advantage might prevail with us to be more frequent at the Lord's table than we ufually are.

Hitherto a communicant hath been directed to fet his heart

And to be in charity with all men.

right towards God; but this is not all, he must proceed further, and enquire how it stands affected towards his neighbour,

fince we are expressly injuries forbidden, Mat. v. 23, pecteu from a 24. to offer up any

Forgiving of communicant.

gift or oblation unto God if our hearts are leavened with malice. hatred, or revenge. If thou bring thy gift unto the altar, and there rememberest that thy brother hath ought against thee; leave there the gift before the altar, and gothy way; first be reconciled to thy brother, and then come and offer thy gift. Here you fee that Christ prefers mercy before facrifice. And it is generally agreed upon by the ancient fathers, that these words of our Saviour do directly point at this facrament, on purpole to oblige all communicants to forgive all manner of injuries before they presume to eat of that bread, or to drink of that cup. And it is exreisly faid, Mat. vi. 14, 15. that

our prayers are not accepted, nor our pardon fealed in heaven, until fuch time as we forgive mentheir trespasses: and to be fure we can never be welcome or worthy guests at this heavenly feast, where Jesus, the Saviour of penitents, and the Prince of peace, is spiritually prefent, unless our repentance reconcile us to God, and our charity to all mankind.

And this charity of the heart, in forgiving of injuries, Charity to must likewise shew itthe poor. felf by the hand, in relieving the wants and necessities of the poor. We read that, when this facrament was administered in the apostles' days, that large collections of monies were then gathered for the maintenance of the poor clergy and laity, Acts ii. 44, 45, 46. and I Cor. xvi. I. And Theodoret observes, that Theodofius the Emperor, when the time came to offer, arose, and presented his oblations with his own hands. It was not determined how much every manshould give, but all men were exhorted and enjoined to ofter fomething according to their ability; which, if any neglected, the fathers cenfured them as unworthy communicants: and, to be fure, nothing within our power can to effectually recommend our prayers and devotions like this of charity. It is well observed, Mat. vi. that our Saviour hath inclosed prayer between alms and fasting; and therefore they are called its two wings, without which it will never fly to high as the throne of God. While Cornelius was fasting and praying, we read, that an angel from heaven was dispatched to him with this happy message, Thy

prayers and thine alms are come to for a memorial before God, Acts x. 4. He that bath pity upon the poor lendeth unto the Lord, and that which be bath given will be pay him again, Prov. xix. 17. Charge them that are rich in this world - that they be rich in good works, ready to diffribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, I Tim. vi. 17, 18 19. Do 104 not know, that they who minister about holy things live of the facrifice; and they who wait at the altar are partakers with the altar? even fo bath the Lord also ordained, that they who preach the gospel should live of the gospel, I Cor. ix. 13, 14. If we have foun unto you spiritual things, is it a great matter if we shall reap your avorldly things? ver. 11. But we may justly complain with St. Bafil, 'That we

know some who will basil's Horn. on Mat. xix.

and groan, yea, and do all acts of religion which cost them no-

thing, but will not give one farthing to the poor. What bene-

fit is there, (faith he,) of all the rest of their devotions?"

And when the communicant has thus far advanced
towards the altar, in his examination, repentance, &c. he must not
forget another excellent preparative belonging to this duty of
communicating worthily, which,
although it be not mentioned in
our Church Catechism, yet it is
always implied as a necessary part
of our sacramental preparation,
i.e. Frayer, private and publick;
a duty upon which all your present
and future blessings depend, Mas.

† See the Devont Soul's Daily Exercise, in prayers, contemplations, and praises; containing devotions for morning, noon, and night, for every day in the week, with prayers and thanksgivings for persons of all conditions, and upon all occasions, by R. Parker, D. D.

vi. 7, 8. and xxi. 22. And fo near a relation hath this duty of prayer with this facrament, that all those bleffings, therein contained and promifed, are only in return to out prayers; and no doubt but that man who makes conscientious practice of this duty in his closet, and at church, can never be unprepared for this facrament, nor want a title to God's peculiar fayour and bleffing; For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, I Pet. tii. 12. The conftant exercife of prayer is the best method to get the maftery over the evil inclinations and corrupt affections, and to overcome our vicious habits; it preferves a lively fense of God and religion in our minds, and fortifies us against those temptations that affault us; it spiritualizeth our nature, and raifeth our fouls above this world, and supports us under the troubles and calamities of this life, by fanctifying fuch afflictions*; it leads us gradually to the perfection of a Christian life, and preferves that union between God and our fouls, which feeds spiritual life with grace and goodness; without it, we in vain pretend to discharge those Christian duties incumbent on us, or to profper in our temporal affairs, which must have God's bleffing to crown them with fuccess. And as prayer in general has thefe great bleffings and advantages attending it, fo Publick pray- give me leave to fug-

ch

n,

re

be

ri=

29-

od

ie,

ial

ler.

ri-

tar

ven

hat

nuld

14.

tual

hall

II.

vith

Hom.

XIX.

acts

no-

far-

ene-

1 the

rayer.

nina.

t not

repa-

ty of

hich,

ed in

it is

y part

ation,

blick;

resent, Mat.

es; con-

prayers r, D. D.

VII.

Publick prayers and devotions, which we offer unto God in our churches,

are not only more acceptable to him, but also much more edifying and advantageous to ourselves; they cannot but be more acceptable to God, because thereby his honour and glory is much more confiderably advanced and maintained in the world than by our private devotions. By these outward figns and tokens we publickly declare to all the world that inward regard and effeem which we have for his divine perfections and goodness: hereby we let our light so shine before men, that they may fee our good works, and glorify our Father which is in beaven, Mat. v. 16. There is no duty in Scripture more frequently commanded, none more earneftly preffed upon us, than this of publick prayer. We have the example of all good men in all ages for it; and of Christ himfelf, who was daily in the temple, and in the fynagogues, and no question frequented those places at the usual hours of prayer; because then he had the fairest opportunity, from those publick affemblies, to inftruct, and to exhort to faith and repentance. adly, We may expect greater bleffings and fuccess to our requests and defires, when we join in the publick prayers of our Church, than from private, because our Saviour has, in a special manner, promised to fuch affemblies his immediate prefence, that aubere two or three are gathered together in his name, there will be be in the midft of them, which he hath no where f...d the like of private, though both are very good, nay, both are abfolutely necessary for the beginning and

See the Daily Companion, with Chriftian supports under the troubles of this world, &c.

t See a fermon concerning the excellency and usefulness of the Common Prayer, preached by William Beveridge, D. D. late Lord Bishop of St. Asaph, at the opening of the parish church of St. Peter, Cornhill, London.

Also the Churchman's Daily Companion, shewing the necessity and advantages of frequenting the publick prayers, by Dr. Warren.

ending of a Christian life; and it is a very bad fign of fome evil principle or other, for any man to be fuch a stranger to the bouse of prayer; which is one of the greateft bleffings and privileges (if we know how to value the fame) that we can have in this world; and has always been accounted fuch among all wife and good men. It is certain that the Turks, whom we call Infidels, go to their publick devotions five times every day; and shall they not rife in judgment against us Christians, who cannot afford to go once or twice a day to God's house, when we have both leifure and opportunity. If men thall be judged for every idleword, to be fure they shall not pass unpunished for all their neglects and omissions of their duty of this nature. But to proceed:

To this duty of frequent prayer, the communicant should spend Reading and fome portion of time in reading and medita-Meditation. tion, to raife his foul into a devout and heavenly temper. The proper office of reading is to gain fpiritual food and fuftenance, and of meditation to digeft it. Those divine subjects, most proper for our ferious contemplation on this folemn occasion, I think, are our Saviour's fermon on the mount; the love of God in the falvation of finners through Jesus Christ; repentance, faith, charity, death, + and judgment; the happy condition of a future state of blessedness, and the miserable condition of the damned in bell. Thefe, and the like, as they offer themselves unto you, should be meditated upon, until fome forrow of mind, fome ardour of devotion, fome act of faith, fome flames of love and charity, arise in your fouls.

Thus have I briefly represented to you both the nature and necesfity of a facramental preparation, which, in a great measure, contains the whole duty of a Christi. an's life, viz. Repentance toquards God, faith towards our Lord Jelus Christ, and charity towards our neighbour: and I also hope, who foever among us will endeavour to prepare themselves for the holy communion, according to the fore. mentioned directions, may, by the help of God, upon all occasions, come to the Lord's table without the least fear or danger of eating and drinking damnation to themselves

And now, some people may cenfure this discourse, as giving too great liberty and encouragement to approach the Lord's table with less preparation than otherwise men would venture to do: but I know no ground or reason for any such suggestion, if they impartially consider the excellency and perfection of that guide and companion I have techsism.

followed throughout
the whole: and to represent this
duty of frequent communion otherwise than what the Church requires, is an injury both to God
and to ourselves. And I dare affirm, that no part of divine worship
has suffered more on this account
than that of the holy communion,
thousands of people not daring (in
all their life-time, though very
good livers) to partake of the
Lord's Supper, for sear of eating
and drinking their own damnation.

+ See an Effectual Remedy against the Fear of Death, by John Norris, M. A. For further instruction, see a Treatise of Sacramental Covenanting with Christ; shewing the ungodly their contempt of Christ in their contempt of the Sacramental Covenant, by John Rawlet, B. D. author of the Christian Monitor.

PRAYERS

PRAYERS AND MEDITATIONS

PREPARATIVE TO A

SACRAMENTAL PREPARATION,

ACCORDING TO

What the Church of England requires from her Communicants.

A Prayer to God for his gracious Affiltance and Direction in our Sacramental Preparation.

me

ited

ion,

iltiards elus

our. rhoour

ore-

the ons,

and

ves.

CtI-

too

nent

With

Wife

ut 1

any

tial-

per-

h Ca-

this

n 0-

hre-

God

e at-

fhip

ount ion,

g (in

very

the

iting

nna-

thew-

iental

RS

TOLY, holy, holy, Lord 1 God of Sabaoth, heaven and earth are full of thy Majesty, and of thy Glory; I, the unworthiest of all thy creatures, do here, in all humility of foul and body, proftrate myfelf be-fore thee, acknowledging my own weakpels and infufficiency to do any thing that is good or wellpleasing in thy fight; and therefore humbly implore the special influence of thy grace and holy Spirit, to further these my endeavoursfor a worthy participation of this holy communion of the body and blood of Christ, which he has commanded me to do in remembrance of kim, and of those benefits which we receive thereby. Teach me, O Lord, the right way, and lead me in the paths of holy preparation, that I may be received as a worthy and welcome guest at this thy heavenly table. Possess my mind with a true fenfe of the greatness of this myslery, and the

excellency of thy mercy, in preparing this table for our iperitual food. Infpire my foul with pure and pious dispositions, and, instead of those filthy rags of my righteousness, clothe me with the righteousness of thy faints, that my heart may be a clean, though homely, receptacle for my Saviour, and fitted for the society of that celestial company, which are to be met with at this sacred solemnity, through Jesus Christ our Lord. Amen.

Our Father, &c.

See Pfal. xxiii, xxvi, cxi.

A Prayer for the Gift and Grace of Repentance.

A Lmighty and eternal Lord God, who art of purer eyes than to behold iniquity, and haft more especially enjoined all those who compass thine altar to avash their hands in innocency, vouch faste me unseigned repentance for my past fins, a hearty forrow and contrition of spirit to lament my sinfulness, and most firm and stedsalt P 3 purposes

purposes to lead a new life. It is the voice of thy wondrous goodness and mercy, that if the wicked will for fake his aways, and the unrighteous man his thoughts, thou wilt have mercy upon him, and a-bundantly pardon him. O let thy goodness (whereof I have had so great a share and plentiful experience) lead me to repentance not to be repented of, that I may be a fit guest at thy Son's table. Have mercy upon me, O Lord, and according to the multitude of thy tender mercies, blot out all my tranfgressions, for thy mercy's sake in Christ Jesus, the Son of thy love, whom thou bast set forth to be the propitiation for our fins. Grant this, O merciful Father, for the take of my bleffed Saviour and Redeemer. Amen.

See Pfal. vi, xxv, xxxii, xxxviii.

A Prayer before Self-examination.

O Lord, thou that art the fearcher of all our hearts,

and a discerner of the very thoughts. and in subose fight all things are naked and open, be pleased to impart a ray of thy heavenly light, to discover all the fins and infirmities of my past life, and whatfoever elfe thou knowest wherein I have done amis, that henceforward no fecret fin may lie undifcovered and corrupted in my foul; that by examining my life and conversation by thy law, the rule and measure of my duty, I may understand the true state and condition of my foul; and from a just fense and fight of all my transgressions, through the affistance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy testimonies; so faithfully to fearch and examine my own conscience, that I may come holy and clean to that heavenly feaft, and be received as a worthy partaker of that holy table which thou haft called me to. Grant this for thy mercy's fake in Christ Jefus. Amen. See Picl. CXXXIX.

Brief

Brief Heads of Self - examination upon each Com-

COMMANDMENT I.

ts.

are m-

ht,

יד-

at-

ein

or-

lif-

ul:

nd

ule

ay

on-

uft

nf-

of

lic-

rm

nto

to

on-

ind

and

ker

naft

hy

en.

ief

HOUGH I have not atheistically denied the of a God, Being wickedly renounced him by apostacy, yet have I not loved, defired, and delighted in other things more than in God? or, have I not feared man, and · dreaded the displeasure of the · world more than God? or, have I not trufted in men, and relied · upon the world, more than upon God? Have I not despaired of God's mercy? or, by prefuming too much upon it, encouraged · myfelf in fin? Have I not been unthankfulfor mercies received? or, have I not ascribed the glory and honour of what I now enjoy to myself, more than to God?' (Say) God be merciful to me a finner, and lay not this (or those) fins to my charge. Repeat the fame at the end of every commandment.

COMMAND. II.

' Though I have not worshipped God by images, yet have I not entertained gross and false · conceptions of him? or, have I not wilfully omitted coming to · Church, or to the publick prayers, when I had no just occasion to hinder me? or, have I not rudely, or irreverently, or wan-' tonly, behaved myfelf during the time of divine fervice? or have I not wilfully refused to come to the Lord's Supper when I have been called to it? or, have I not rathly and unadvifedly received the facrament without a preparation? or, have I not broken

' my vows and refolutions which ' I then made?

COMMAND. III.

If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of him? or, have I not profanely jested upon, or abused his holy places or persons, or any thing else dedicated to his service? or, have I not taken God's name in vain, by common swearing and cursing? or, have I not taken salse and unlawful oaths? or, have I not broken my own vows and resolutions, especially my baptismal?

COMMAND. IV.

'Have I not neglected the worfhip of God upon his fabbaths?
have I not spent part thereof in
vainsports, idle discourses, visits,
and many other unnecessary bufinesses? or, have I not suffered
others to profane the sabbath,
when it was in my power to refirain them from so doing?

COMMAND. V.

Have I not been stubborn, irreverent, and undutiful towards
my parents, rejecting their counfels, despising their government,
and coveting their estates before
their death? or, have I not contributed towards their necessities
when they were in want, and
I had to help them? or, have I
not been disloyal to my prince,
stubborn and unfaithful to my
matter, refractory and unthankful to my minister, peevish and
P 4
unkind

" unkind to my friend and companion?

COMMAND. VI.

· If I have not actually taken · away the life of any person, yet · have I not made my neighbour's · life grievous by oppression, rage, and violence against him? or, have I not by fighting or quar-' relling wounded his person? or, have I not tempted him by any vice or intemperance to defroy his health, and to shorten his · days? or, have I not, by false contumelious fpeeches, · wounded his good name and reputation? or, have I not, by my own luxury and intemperance in eating and drinking, · been acceffory to my own death?

COMMAND. VII.

If I have escaped the grosser acts of adultery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others chastity? or, have I not, by gluttony and drunkenness, or any other impure thought, defiled my foul? or have I not accustomed myself to filthy talking, jesting, and immodest garbs, and unchaste behaviour in common conversation?

COMMAND. VIII.

If I have not been guilty of common and publick stealing, yet have I been true and just in all my dealings? or, have I not contracted debts, when I was conscious to myself that I was not able to pay, or make restitution? or, have I not wasted my own or others estates by riotous living? or, have I not by violence and oppression exacted of my inseriors,

or, by unlawful ufury, taken advantage of their necessities?

COMMAND. 1X.

'If I have not before the magiftrate fworn falfely again't any
man, yet have I not accustomed
myself to lying and slaudering?
or, have I not accused my neighbour unjustly? or, have I not
concealed the truth of another,
when justice and charity obliged me to give evidence of it?
or, have I not unjustly sought
to uphold, or to blast my own or
others credit?

COMMAND. X.

Have I not fecretly complained against the providence of
God, as if others had too much
and I too little? or, have I not,
by unlawful means, endeavoured to deprive others of their
goods and property? or, have
I laboured truly and faithfully
to get my own living, and to be
content with that state of life
unto which it pleased God to
call me?

A Penitential Confession of Sins, with an humble Supplication for Mercy and Forgiveness.

A Lmighty and everlafting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I, worthily lamenting my fins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christour Lord. Amen.

See Pfal. li, vi, xxxii, xxxviii.

An Act of Contrition.

en

na-

ny

ied

ig?

gh-

ot

er,

oli-

it?

tht

or

n-

OI

ich

ot,

nr-

eir

ive

lly

be

life

to

of

111-

nd

od,

ou

the

nt.

nd

to

our.

ous

od

nd

ift

In

FAther, I have finned against beaven, and before thee, and am no more worthy to be called thy Woe is me, O Lord, I was lon. conceived and born in fin; the thoughts of my heart are inclined unto evil from my youth. Woe is me that I have finned against thee, my Creator, and kind Benefactor. Lord, I have done evil continually in thy fight, and my life hath been little elfe than one continual courfe of impiety, unthankfuinels, and of unworthy returns for all thy goodness and loving-kindness to me. Woe is me that I should thus requite the Lord. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my fin! O gracious Lord, look on me as thou didft on the apofile St. Peter, and let thy compassionate look to pierce my ftony heart, that I may weep bitterly for my fins; and produce in me that godly forrow which worketh, repentance unto falvation not to be repented of, for Jesus' fake. Amen.

See Pfal. xxv, xxxii. xxxviii.

A Resolution to lead a new life.

A Nd now, only with great shame and be-Nd new, O Lord, I do not confusion of face confess, and bewail, the finfulness and vanity of my whole life; but I do ftedfaftly relove and purpofe (through the affiftance of thy grace and Holy Spirit directing me) 'to renounce ' the devil and all his works, the pomps and vanities of this wicked world, and all the lufts of the · flesh.' Be pleased, O Lord, to threngthen and confirm thele good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the flate of falva-

tion through Jejus Chrift my Saviour, who died for my fins, and rose again for my justification; and I humbly befeech thee, for his fake, to give me grace to continue in the fame unto my life's end. Amen.

See P/al. i. xxiii, xxiv, xxv, cxix. CXXVI.

A Prayer for Faith in God's Mercy through Christ.

A Lmighty God, our heavenly Father, who, for the more confirmation of our faith and confidence in thy mercy, hast in thy holy gospel declared, that whoseever believeth in thy Son Jefus Christ Shall not perish, but have everlasting life; and that this is life eternal, to know thee, the only true God, and Jefus Christ, whom thou hast fent. Increase this knowledge, and confirm this faith in me evermore. O let me not rest in a dead faith, but that I may have fuch a lively faith as will show itself by love and good works; fuch a victorious faith, which may enable me to overcome the world, and conform me to the image of thy Son Jesus Christ, in whom I believe. O grant me fuch a due fense of thy infinite merev. fliewed to mankind into much mifery, as may never depart out of my mind. I fledfaftly believe, O bleffed Jesus, that thou didft inffer upon the cross to lave me, and all the world, from the guilt and punishment of our fins; O give me. that grace, that I may die to fin, and rife again unto righteoufress. Accept of my imperfect forrow, repentance, faith, and imperfect resolution; and let the precious merits of my crucified Saviour tupply all my wants and imperfections. Thou haft faid, Come unto me, all ye that are weary and beavy laden, and I will refresh you. O bleffed P 5 Jejus, 1

Jesus, I come unto thee in all humility, and deeply sensible of my great unworthines: O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation. Grant this, O merciful Father, through the same thy Son Jesus Christ. Amen.

See Pfal. xix, lvii. Eph. ii. 6, 11.

AThankful Remembrance of the Death of Christ.

LmightyGod, our heavenly Tather, who of thy tender mercy didft give thine only Son · Jesus Christ to suffer death upon the crofs for our redemption, and haft instituted and ordained · boly mysteries as pledges of his · love, and for a continual remem-· brance-of his death and paffion, · to our great and endless comfort;' Behold; I do most affectionately, and with all the powers of my foul and body, return thee most hearty praise and thanksgiving for thy great mercy and tender compassion to me and all mankind, in fending thine only Son into the world to redeem us from fin and mifery, and, by his meritorious death and paffion, to purchase for us eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of my only Saviour Jefus Christ, thus dying for me; and work in me all fuch holy and heavenly affections, as may difpose my heart to be a worthy guest at thy holy table, prepared for the continual remembrance of the facrifice of the death of Christ, and of those benefits which we receive thereby. Praife the Lord, O my foul, and firzet

not all his benefits; who forgiveth all thy fins, and healeth all thine infirmities; who faveth thy foul from destruction, and crowneth thee with mercy and loving-kindness.

See Pfal. ciii. 2, 3, 4.

A Prayer for the Grace of Charity.

Lord, who haft taught us, that all our doings without charity are nothing worth; fend thy Holy Ghoft, and pour into my heart that most excellent gift of charity, the very bond of peace, and of all virtues, without which whofoever liveth is ' counted dead before thee;' more especially, when I am going to commemorate the unspeakable love of my bleffed Saviour in dying for me, let not my heart be destitute of love towards my brethren: extend thy mercy and forgiveness to all mine enemies, persecutors, and flanderers, and turn their hearts; which I as fincerely beg for them, as I hope for mercy and forgiveness at thy hands. Poffefsme with kindness and good will for all mankind, that my faith may work by love, andditpofe my heart, according to my ability, to administer towards the wants and neceffities of those who are any wife afflicted or diffressed in mind, body, or estate, and to do unto all men as I would they flould do unto me; and give me that charity which covereth a multitude of fins, that, by doing good for evil, all men may know that I am thy disciple. Grant this for Jesus' fake. Amen.

See Pfal. xv. cxxxiii, xli, cxii. Mat. xxv. 34, 41. Mat. xviii. 21. 1 Cor. xiii.

A Prayer the Morning you intend to communicate.

eth

ine

oul

bee

of

us,

th-

h;

dir

ent

of

th-

is

ore

to

ble in be reororırn ely rcy 01vill ray art, minerife 00all un-

of vil, thy

XII.

yer

Most gracious and eternal U Lord God, thou haft called all fuch who are aveary and heavy laden to come unto thee by faith and repentance, and thou wilt refresh them. In affiance of this thy gracious invitation, I will come to thy heavenly table, not trufting in mine own righteousness, but in thy manifold and great mercies; and although I am not worthy fo much as to gather up the crumbs that fall from thy table, yet, fince it is thy property always to have mercy, I will not despair of a kind reception. Forgive my want of a due preparation, and accept of my fincere defire to perform an

acceptable fervice unto thee: clothe me with the wedding-gar ment, even the graces of the gofpel, and then I am fure I shall be a welcome guest at thy table, when I shall come thither in the likenels of thy Son Jesus Christ, in whom thou art well pleased. Posses my foul with lively faith, profound humility, filial obedience, enflamed affections, and univerfal charity, that fo I may become a worthy partaker of those holy mysteries, to my great and endless comfort. Grant this, O heavenly Father, if it be thy bleffed will, through Jesus Christ. Amen.

Our Father, &c.

See Pfal. xxiii, xxv, xxvi.

20

Short

Short PRAYERS and MEDITATIONS b fore the Minister at Church begins the Communion Service.

At going up to the Altar.

N the multitude of thy tender mercies, O Lord God, do I now approach thine altar. O pardon my fins, and look not upon iny unworthiness, (for I am a finful creature, O Lord,) but upon thefe motives which drew me hither, even my own miferies and thy tender mercies; therefore help me to supply in humility what I want in worthinefs, and let my bended knees and contrite heart shew that I durst not have adventured hither, had not thy mercy held out the golden fceptre, and faid. Come unto me all ve that labour and are beavy laden, and I will refresh you.

At giving your Alms.

O Lord, who didft not despise the widow's mite, accept of this little which I freely offer toward the relief of any of thy poor members. Mark xii. 42.

When the Priest is setting in Order the Elements to be consecrated.

L Ook down, O Lord God, from the plantious throne of the kingdom, and fanctify us.

When you receive the Bread.

Ord, I am not worthy of the crumbs which fall from thy table, and yet thou givest unto me the bread of life. Evermore give me this bread, that I may eat hereof, and not die eternally, John vi. 24, 50.

After receiving of the Bread.

NOT unto us, O Lord, not unto us, but unto thy Name give the praife for thy loving mercy, and for thy truth's fake.

What reward shall I give unto the Lord for all the benefits he hath done unto me: I will receive the cup of falvation, and call upon the name of the Lord.

After drinking.

Bleffed be God, the Father of our Lord Jefus Chrift, for his unspeakable gift, in whom we have redemption thro' his blood, even the forgiveness of our fins.

When you retire from the Altar. Blefs the Lord, O my foul, and all that is within me blefs his boly Name : blefs the Lord, O my foul, and forget not all his benefit; who forgiveth all thine iniquities, and healeth all thy difeases; who redeemeth thy life from destruction, and crowneth thee with lowing-kindness and tender mercies. O iet that heavenly food, which thou haft fo lately fed me with transfuse new life and new vigour into my foul, and into the fouls of all those who have been partakers with me of this holy communion, that our feith, hope, and charity, may daily increase, and that we may all grow in grace, and in the knowledge of our Lord and Saviour Jefus Chrift. Amen and Amen.

See Pfal. viii, xxiii, lxvi, ciii.

The Christian Monitor; containing an earnest exhortation to an holy life; with some directions in order thereunto. Written in a plain and easy side for all forts of people. The Family Companion; or Forms of Prayer for every day in the week, by Dr. Meritan.

PRAYERS

PRAYERS and MEDITATIONS, which may be joined to the former, where the Communions are large.

Aspirations for a devout Communicant.

F Nlighten, O Lord, the eyes, of my understanding with the light of faith and wifdom, that I may ever look on thee, my Redeemer, as the Way, the Truth, and the Life, which leadeth unto eternal life .- What am I, Lord, and what is my father's house, that thou shouldest thus follow me with thy bleffings? I was created by thee, and for thee, and mayest thou ever be the comfort of my foul. Good Jefus, my hope, and only refuge, I here render thee hearty thanks for all thy fufferings, and I beg that I may find thelter in thy wounds against all enemies, ghoftly and bodily; imprint the memory of them fast in my heart, that I may love thee, and in all my fufferings never want thy divine affiftance, or forget what thou hast suffered for me. — Take from me all feiflove, and give me perfect love for thee, the only true God, and Fefus Christ whom thou hast sent, that I may now be more faithful in my duty; and let nothing for the future put me out of my way. that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who hast loved us, and washed us with thy most precious blood, from the guilt of our fins. O that my fenies may ever be shut against all vanity and fin, that my mind being free from all fruitless solicitude and fear, I may fix my heart there where true joys are only to be found.—From henceforth I

n

d.

n-

ig

.

p.

to

ita

re-

all

of

we

d,

8.

ar.

ind

Lis

my

ies,

on,

ud-

iet

non

mi-

nto

allers

on,

2759

we

the

our

n.

with

k, by

RS

will only feek thee, my only good; my affections and defires thall be fixed on thee, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore.—My will Inow refign into thy hands, defiring that thy will may be mine, both now and for ever. Be thou my instructor and director in all things, that I may never do or speak, defire or think, any thing but what is according to thy good will.

2. I Am thy fervant, O Lord, O I give me understanding according to thy word, that I may learn thy commandments, and lay atide all interest besides that of heaven. O sweet Jesu, fountain of all goodness, guide my feet in thy paths, and teach me to do thy will; difengage my heart from all unprofitable folicitude and vain affectation; and though I live here. upon earth, yet raife my affections to things above. How fweet, O. Lord, is thy Spirit; how pleafant, to my lips are the words of thy mouth? O that I could ever be mindful of them to fulfil thy laws. Make me die daily to the world and all its concupifcence, and let the greatness of thy love make all that is earthly appear as nothing Protect me against mine to me. enemies, and in all dangers appear in my defence. Make hafte to help me, O God, and fay unto my foul, I am thy falvation. Remember thou art my Father, and have compation on my poor distrelled

ftressed soul; clothe it with all virtues, and feed it with thy grace, for it belongs to the father to take care of his children. In thee I live, sweet Jesus, for thy sake I desire to die; both living and dying I will ever profess that thou art good, and that thy mercy endureth for ever.

3. O That I could now give thee, O Lord, all that praife, glory, and honour, with which the angels and bleffed spirits glorify thee in heaven! But because I am unable to do this, accept at least this my defire and good-will. Deliver me. O God. from every thing that is contrary to thy will, and be pleased so to dispose of my foul as may be for thyglory and honour. I furrender myfelf into thy hands, and entirely refolve to fubmit to that flate of life thou shalt please to appoint me; and if it be more for thy honour that I fuffer, I cheerfully accept it; not my will, but thine, be done. Let nothing now be my comfort but thou, Lord Jefu, and nothing afflict me but my fins, and whatever elfe is displeasing to thy divine Majesty. O blessed Jesus, Life eternal, by whom I live, and without whom I die, grant that I may now be united to thee, that in the embraces of thy holy love and divine will I may reft for ever. When shall I see thee, O sweet Saviour, when shall I appear before thy face, when shall I fee thee in the land of the hving? Till then I figh and bewail my banishment, defiring to be diffolved and to be with Christ.

If these Ejaculations are not sufficient until the post communion begins, you may enlarge them, by reading more or less of these following places in scripture, viza For grace to love God's law, Pfal.

For a holy life, Pfal. lxxxv.

For falvation and eternal joys, Pfal.

For affurance of God's care and protection, Pfal. xxxvii.

For the comfort of God's Holy Spirit, Pfal. xxxiv.

For the grace of bumility, Pfal.

For devotion in religion, Pfal. xxvii. Thankfgiving for God's mercies, Pfal. ciii, cxxxvi, cxxxviii.

For pardon of fins, Pfal. lxxxv,

For redemption by Christ, Pfal. xcviii, cxviii.

An Act of Thankfulness and Resolution before the Post Communion begins.

DRaife the Lord, O my foul, and all that is within me blefs bis holy Name; for now I find the mercy, the peace, the comfort, and the grace, which flows from this fountain of spiritual communion with Christ. Let all the world know what he hath done for my foul; he hath rescued me, and many of these my poor brethren, from the nethermost hell; therefore I will love thee, Choly Jesus, more than I can exprefs, and live and die in that most holy religion which thou hast revealed to me. O let me never pollute that body, or defile that foul, which the Saviour of the world delights to dwell in. Olet no oaths or lyings, backbitings or flanderings, profane those lips, no obscenity or intemperance pollute that mouth, through which thefe holy fymbols have fo lately paffed: for which fresh instances of thy mercy and goodness I will praise thy holy Name, befeeching thee to keep me in this temper and refolu-

tion of mind until death is fwallowed up in victory, for thy Son Jefus Christ's sake. Amen.

A Prayer against evil and perplexing Thoughts.

O not far from me, O Lord my God; make baste to belp me; for corrupt imaginations are perpetually rifing in my breaft, and innumerable fears and forrows close me on every fide. Be pleafed, O gracious Lord, in this perplexity, to refresh my foul with some speedy comfort. Scatter and disperse all thefe dark and finful thoughts which haunt my foul, by fhedding abroad the light of thy grace into my heart; for in the extremity of this my grief this is my only hope and comfort, that I can take fanctuary in thy goodness, repose my confidence, and cast all my care and burden on thee, who never failest them that call upon thee; give me patience under these adverfities, and a happy iffue out of all these afflictions both of body and mind. Turn thee unto me, and bave mercy upon me, for I am defolate and in mifery: the forrows of my beart are enlarged; Obring thou me out of all my troubles. Look upon my adversity and misery, and forgive me all my fins; O keep my foul, and deliver me; let me not be confounded, for I have put my trust in thee, through Jesus Christ our Lord. Amen.

d

15

1.

d

is

n

W

)i

ie

11

e

ie

h

et

C-

of

et

or

0

te

le

d:

iy

to

1-

OU

See Pfal. vi, cii, xxxiv, xlii, xliii.

Upon Christmas-day, and seven Days after, you may add these to your other Devotions.

I Defire, O Lord, to bless and praise thine infinite goodness, which took compassion upon man-

kind in his greatest misery, and haft provided fo admirable aremedy, by fending thine only begotten Sonto recover our corrupt and degenerate nature; and, by the purity of his doctrine, the example of his life, and the facrifice of his death, to purchase eternal happiness for us. Grant, O Lord, that, through the assistance of thy grace and heavenly benediction, I may daily comply with those great things which thou haft done and defigned for my falvation. Poffess my foul with purity and piety, and all other Christian graces and virtues, that, living foberly, righteoufly, and godly in this prefent world, I may hereafter dwell with thee, O Father of all mercies, and God of all comforts, in those mansions of blifs and glory, which thou haft prepared for them that love thee. Amen.

See Pfal. xix, lxxxix, xliv.

Easter-day, and seven Days

Leffed Jesus, who hast trib umphed over the powers of darkness, and conquered hell and the grave, and who, by thy gloriousrefurrection, haft made known the power of thy divinity, and proved thyfelf the true MESSIAS, keep me stedfast in this faith; and grant that all the actions of my life may teftify the reality and fincerity of my belief by a fuitable conversation, that I may rife from the death of fin unto the life of righteoufness, that as I am buried with thee by baptism, I may henceforward mortify all my corrupt lufts and affections, and daily proceed in all virtue and godline's of living, that, departing this life in thy faith and fear, I may have my perfect confummation and blifs, both in body and foul, in thy

eternal and everlafting kingdom, through the fame thy Son our Saviour Jefus Chrift. Amen.

See Pfal. ii, lvii, cxi.

Whitfunday, and feven Days after.

O Lord my God, who by thy Son our Saviour Jesus Christ haft promifed the affiftance of thy Holy Spirit to all that ask it of thee, I befeech thee always to direct my ways and actions, the thoughts and intentions of my heart, by the light of thy Holy Spirit. Let him be unto me a Spirit of fanctification to purify my corrupt nature; a Spirit of counsel in all my difficulties; of direction in all my doubts, fears and scruples; of courage in all my dangers; of constancy and confolation to me under all my perfecutions and fufferings, especially in time of fickness, and at the hour of death; that, being governed and guided by his divine influence and direction, I may pass through all the changes and chances of this mortal life; till he bring me to everlasting life, there to reign with thee, O bleffed Jefu, world without end. Amen.

See Pfal xxxiv, xlii, xliii, li.

Trinity Sunday.

CLory be to thee, O God the Father, for creating me after thine own image, capable of loving thee, and enjoying thee eternally; for recovering me from a flate of fin and milery, when I had loft and undone myfelf. — Glory, be to thee, O God the Son, for undertaking the wonderful work of man's redemption, for refcuing me from the flavery of fin, and the dominion of Satan; for the accomplishing this miraculous work of our falvation, thou didft descend

from heaven, and didft put on the form of a fervant, to live a miferable I fe, and die a painful and accurfed death .--- Glory be to thee, O God the Holy Ghoft, for those miraculous gifts and graces thou didft bestow upon the apostles, and for those ordinary gifts, whereby fincere Christians in all ages are enabled to work out their falvation: for thy preventing and reftraining grace; for the fubduing our understandings and affections to the obedience of faith and godlines; for inspiringus with good thoughts, and kindling good defires in our fouls; for affifting us in all the methods of procuring eternal happinefs. - Bleffing and honour, thankfgiving and praise, more than I can express and conceive, be unto thee, O Father, Son, and Holy Ghoft, for ever and ever. Amen.

See Pfal. ii, xlvii, lxxii, cx.

After the Bleffing, The Peace of God, &c.

Rant, O Lord, that we and all thy faithful fervants, who have this day been made partakers of the holy facrament, may obtain remission of our fins, and be confirmed in ptety towards God, and in charity towards our neighbour; and may be delivered from the power and temptations of Satan; and, being filled with thy Spirit, may become worthy members of Christ's holy Church, and at last inherit eternal life, thro' the same our Lord Jesus Christ. Amen.

A Thanksgiving after the Sacrament, to be said at home.

Thou, O my God, hast comforted my soul, thou hast strengthened and refreshed me with thy bleffings, and rejoiced my heart with

with the tokens of thy love. How transporting are thy comforts, and how ravishing the effects of thy goodness towards them that fear thee? Thou hast treated a vile finner at thy own table, and fed me with the bread that camedown from heaven. In what am I better than those to whom thou dost not grant this favour? It is not for my merits, but because thou wilt be glorified in doing good to the most unworthy, thou hast this day made me a happy example of this thy free grace and bounty. Grant me this favour also, O my God, that through the whole course of my life I may give thee praise and glory; that the due fense of thy mercies may make me unfeignedly thankful; and that my thankfulness may appear in a care to walk before thee in holinefs, fobriety and righteouiness all the days of my life.

he

le

11-

0

11-

111

or

11-

11-

11;

ng

111-

he

15.3

ts,

ur

he

ip-

ur,

an

be

ind

cr.

ace

all

are

the

From

pt-

to

y be

mip-

Hed

riby

and

the

1º17 . .

Sa.

ne.

om-

haft

with

neart

with

A Prayer in Private after the receiving of the holy Communion.

How plentiful is thy goodness aubichthou hast laid up for them that fear thee, which thou haft prepar d for them that put their trust in thy mercy, even before the fons of men. I praise and magnify thy great and glorious Name, O Lord, for all those manifold mercies and comforts which thou haft bestowed upon me, ever fince I was born. O Lord God, thou hast been my trust from my youth; by thee have I been holden up from the womb; my praise shall be continually of thee. But above all, bleffed, and for ever bleffed be thy holy Name for the manifestation of thy Son Jesus Christ, the fountain and foundation of all our happiness, and for feeding me this day (who am unworthy of the least of thy mercies,) with the

spiritual food of his most precious body and blood, to my great and endless comfort. Enable me, O Lord, thro'thy gracious affiftance, to perform the conditions of that facramental covenant which I have this day fo folemnly renewed and confirmed in thy prefence, and at thy table, that thro' the ftrength and power of that heavenly food I have there been partaker of, I may daily grow in grace and in the knowledge of Christ Jesus, and abound in every good word and work. And fubdue in me all those inordinate lufts and corrupt affections which war against my foul; purify my mind from all evil thoughts, bad intentions, and evil defigns; and fuffer not pride, vain-glory, felf-love, malice, hatred, or reverge, or any other evil whatfoever, to reign in my mortal body; but do thou keep it for ever in the purpose of my heart faithfully to fulfil these my baptismal vows and refolutions which I have now again renewed at thy holy table, that, by perfevering in all virtue and holiness of life, I may at length be an inheritor of that infinite happiness and glory, which thou haft promifed by Christ our Lord. Amen.

A Prayer in Private for the Grace of Perseverance.

Hear, most merciful Saviour, I most humbly beseech thee, and let thy grace be ever assistant to all the endeavours and designs of thy weak and unworthy servant. I am not able of myself to do or think any thing that is good, or well-pleasing in thy sight. O let thy holy Spirit continually guard me against those numerous temptations which so strongly encounter me. Fix my inconstant mind.

mind, that I may not be led away with the errors of the wicked, and fall from my own stedfastness, but that I may persevere in good works unto the end. Moderate my affections and defires, and confine them only to fuch objects as are well-pleasing in thy sight. Let thy will be the fole guide and measure of mine, that all my hopes and wishes may center in thee alone, and nothing may ever appear defirable to me in comparison of a pure heart and peaceable confcience : Teach me thy way, O Lord, and I will walk in thy truth; Oknit

my heart unto thee, that I may fear thy Name. Make me to love thee (as I ought) above all things, and let the interest of thy honour and glory be always dearer to me than gold or filver, or any other temporal advantage; for thou, O Lord, art my portion, thou art my only rest, in thee alone is fulness of joy and true satisfaction, and without thee is misery and torment. O grant me this blessed retreat, this happy security, and then I shall find rest unto my soul both here and hereaster. Amen.

See Pfal. lxxxvi, cxix.

MORNING PRAYER.

Ponder my words, O Lord; confider my meditation: my voice Shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up, Pfal. v. 1, 3. Almighty God, who dwelling in the highest heavens, yet vouchfafeft to regard the lowest creatures here upon earth, I humbly adore thy facred Majefty, and, with all the powers of my foul and body, do exalt and praife thy holy Name for all the mercies and comforts of this life, and for the hopes and affurance of a better; for protecting me from the evils and dangers of the night paft, and for bringing me fately to the light of a new day; continue this thy mercy and goodness to me: and as thou haft awakened my body from fleep, fo raife my foul from the death of fin unto a life of righteousness. Deliverme, O God, from the evils of this day, and guide my feet in the paths of peace and holiness, and strengthen my refolutions to embrace all oppor-

tunities of doing good, and carefully to avoid all occasions of evil, especially those sins Here name fuch which by nature fins are you are and inclination I most afraid of. am most likely to fall into: and when through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and holy Spirit, to maintain a more vigorous defence against Satan and his devices. Shower down thy graces and bleffings upon all my relations, (on my father and mother, on my brethren and fifters;) on all my friends, and give thy holy angels charge over them, to protect them from all fin and danger. Make me diligent in the duties of my calling; and that in all the changes and chances of this life I may absolutely submit to thy divine providence. Let thy bleffings be upon my actions, and let thy wisdom direct my intentions, so that the whole course of

my life, and the principal defigns of my heart, may be ordered by thy governance to do always that is righteous in thy fight, through Jesus Christ our Lord. Amen.

fear

hee

and

and

han

po-

ord.

nly

joy

O this

hall

ere

are-

evil.

fuch

aie

and

vio-

n, I

in in

h a

and

and

thy

my

1110-

5;)

thy

, to

lan-

du-

all

this

to

thy

and

ten-

e of

my

of.

See Pfal. iv, xvi, xvii, xxiii,

When you go out of your Chamber.

THE bleffing of God descend upon me, and all belonging to me, and dwell in my beart for ever more; and bless my going out, and my coming in, now and for ever. Amen.

EVENING PRAYER.

LET my prayer, O Lord, be fet forth as incense, and the listing up of my hands be as an evening sacrifice, Psal. cxli. 2. O Lord, our heavenly Father, Almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the throne of thy Majesty, and behold thy unworthyservant, prostrate at the feet of thy mercy, humbly consessing unto thee the vanity and sin-

fulness of my whole Here name life; especially my particular fins and failings of omissions induty, and the day. commissions of fin, this day, wherewith I have fo lately offended thine infinite Majesty and goodness, and so grievously wounded my own foul: of the feand all other my transgressions I most earnestly repent, and am beartily jorry for thefe my misdoings; the remembrance of them is grievous unto me, the burden of them is intolerable: bave mercy upon me, most merciful Father, for thy Son Jeius Christ's sake; forgive me all that is past, and accept of these my prayers and Supplications, thro' the merits and mediation of the same our Mediator and Redeemer. And although I am unworthy, through my manifold fins and iniquities, to offer unto thee any facrifice of praise and thank fgiving, yet I befeech thee to accept of this my bounden duty, my unfeigned thanks, for all

thy goodness and loving-kindness to me, and all mankind, purely proceeding from thy bounty, and

wholly intended for my good, and particularly for preferving me this day in the

midst of so many dangers incident to my condition, and from so many calamities as are due to my sins. Thou art my Creator, O my God, and protector; thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance slows eternal joy and selicity, to whom be glory and honour, world without end. Amen.

And thou, O Lord, by whom kings eign, and princes decree justice, bless our most gracious Sovereign Lord King GEORGE, our gracious Queen CHARLOTTE, his Royal Highness George Prince of Wales, and all the Royal Family; all my relations, friends, Here name and kind benefacparticular pertors; let thy provifons, dence fuccour them and theirs from all evil and danger, and do thou reward them feven-fold into their bosom for all the good they have done or faid of me. Be pleafed likewife, O Lord, in whole hands are the iffues of life and

death, to fuccour, help, and com-

fort

especially those for whom our

fort all that are in danger, necessity and prayers are de- tribulation, all that labour under any bo-

dily pain or fickness, temptation, or are disturbed in mind, relieve fuch according to their feveral necessities, giving them patience under their fufferings, and a happy iffue out of all their afflictions. Subdue in me the evil spirit of wrath and revenge, and dispose my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but also to do good for evil, that all men may know that I am Chrift's difciple. And, finally, O Lord, fince thou haft ordained the day to labour in, and thenight to take our reft, as I praise thee for the mercies of the day, fo I humbly beg the continuance of thy gracious protection over me this night; let thy holy angels pitch their tents

about my bed, that, being fafely delivered from all perils and dangers of this night, and comfortablyrefreshed with moderate sleep, I may be enabled to discharge the duties of my calling, and faithfully to perfevere in holinefs and pureness of living all the days of my life, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

Our Father, &c.

When you lie down in your Bed.

I Will lay me down in peace, and take my reft, for it is thou, Lord, only that makest me to davell in safety; and into thy hands I recommend my friit, my foul, and my body, for thouhast redeemed me, O Lord, thou God of truth.

FINIS.

7 - 0060

William and Elig. White Maried by Licence at A George's Hanover Yquar thof ry,
nd
rd. on Dec. the 10 1499 Will. Maite Jun Born Many the 19th 1801. rd, Charles White Born Oct brothe 6th 1804 Eliza White Born August the 3 1807

7 0060

